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EDITOR: LESLIE F. CHURCH, B.A., Ph.D.

JANUARY, 1944

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CONTENTS:

ARTICLES

Sacrificial and Sacramental .
The Cure of Souls .
Ananias and Sapphira .
Expository Preaching .
Building the Temple of Lasting
Peace .
Jesus in the Old Testament .
India's Legacy to the World and
England's Valuation and Use .
Wordsworth's Study of Child-
hood .
The Miracles of the Great Silence

William F. Lofthouse, M.A., D.D.
Harold S. Darby, M.A.
Wilfrid L. Hannam, B.D.
Alexander McCrea, M.A.

Percy S. Carden
Reginald Glanville

James Lewis

W. R. Niblett
Arthur Wood

NOTES AND DISCUSSIONS

World Reconstruction .
On Leaving the Metaphysical
Problem Alone .
Nature Appreciation of the Book
of Job .
Gerard Manley Hopkins and
Richard Watson Dixon .

E. E. Kellett, M.A.

Charles Gimblett, M.A.

Edward Bragg

W. G. Hanson

Wilbert F. Howard, M.A., D.D.

W. E. Farndale

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The London Quarterly and Holborn Review

JANUARY, 1944

SACRIFICIAL AND SACRAMENTAL

WORDS, the counters of wise men and the coins of fools, are the hope and the despair of all who attempt to use them seriously. How happy we are when we can catch the vague meaning that flits up and down in the mind, imprison it in a phrase or clothe it in a formula, and send it forth in a watchword or a war-cry. Clear speech is sound thought. Yet, when others hear the word we have chosen, can they know what we are thinking? Can they guess why we chose that word and not another? The neat little labels of definition only inspire a false confidence. Definitions, even when not unknown or neglected, as they often are, must be built within a conventional system of species and genera which everyone is supposed to understand, or they are no better than descriptions. Either, in some cunning disguise, they include the word to be defined or the very terms they use cry out for definitions of their own.

If we consider any of the subjects of common discussion, like socialism, evolution, democracy, religion, where shall we find a definition that all will accept, like the chemist's definition of an acid, or the geologist's of a glacier? If it could be found, no one would use it. Yet we neglect precise thinking at our peril. The word which we treat cavalierly or carelessly revenges itself on us by refusing to carry its due load of meaning. It is like a neglected telephone through which only blurred and confused sounds can be caught.

There are few more solemn examples of this degenerative process than the word 'sacrificial', whether in its technical or its more general employment. After twenty-one years, the war brought it back to our common speech. 'He made the supreme sacrifice'. 'Such devotion was sacrificial'. We do not simply mean that the obedience of the young soldiers to the call of duty cost them something; or that they died while discharging it. We see the act lit up by the radiance of religion. For the word has many associations, that stretch from pagan or Jewish altars to a surrender of some valued possession, at a price, in a bargain basement or on the high places of battle, commerce, or politics. To every Christian it suggests the sacrifice on the Cross; and to a large number the sacrament of the Lord's Supper. Alas, that the two words should have become badges of parties or schools; it is almost as deplorable as the spectacle of the festival of the Lord's Supper itself, where one half of Christendom refuses to receive the other. 'Christ's death was sacrificial'. Everything naturally depends on what is meant by the adjective. But it is fatally easy to reply, 'No, it was ethical; a great act of obedience; or a demonstration of God's redeeming purpose and grace'. Again, 'The church is a sacramental community'. This might be asserted by a Roman Catholic or a Methodist. But many others besides Quakers and Salvationists

would be ready to object, 'No, it is the aggregate of believers in Christ; no rite can ever take the place of faith in Him'.

If by these words, charged as they are with such deep feelings, the disputants understood one and the same thing, the prospect of agreement might seem not far distant; and even if each side had a definite meaning of its own, a Solomonic judgment between them might prove not impossible. But the matter is more intricate. Each word, like the phrase shouted by the mob at Ephesus, calls up, in the minds of those who use or hear it, a private system of memories, likes and dislikes, and, after the manner of Pavloff's food-bell, a small host of conditioned reflexes. The labels may be the same, like democratic or fascist, but how diverse the resentments and the fears which leap into activity at their sound.

The words, like home-coming travellers, enter easily into our talk; but who has the patience to bid them be silent till we have examined the luggage they have brought with them? 'If such preliminaries were insisted on, should we ever get beyond them?' 'So much the better', the cynic might answer. But when each man's kit is inspected, we shall sometimes come, like Joseph's brethren, to the article we are in search of. We may find an unexpected agreement. For instance, in a recent work on the Atonement, the death of Christ was spoken of as penal. 'Why', said its critics, 'this is to go back to Dr. Dale.' A fuller explanation by the author of what the word meant for him made some of them confess, 'in that sense, we could almost use the word ourselves'. Words are like what the Homeric hero said of iron; they draw a man on to fight. They rouse the combative in us. 'He rejects our formula; let him be anathema'. But if, instead of demanding subscription to the formula, as on some dotted line, I could explain why I think it of importance — perhaps I should have to perform a little self-analysis first — what blessing I hope to secure and what danger to avoid, by defending it to the death, I might discover that there is always hope of agreement among good men. If one of the foundations of peace is the will to be friends, the other is clear and patient thought; neither of them, surely, beyond the reach of hope and prayer.

Let us begin then with 'sacrificial'. What is it that makes the word seem so essential to some, and dubious and dangerous to others? In the first place, the word is commonly but vaguely used in connexion with the various elements in our Lord's passion; 'The words used by our Lord at the Last Supper designate Him to be a sacrificial victim'. 'For their sakes I consecrate myself' is 'sacrificial language'. 'His victorious death of sacrifice'. 'To discern the body is . . . to recognize that His life which we receive is sacrificial, and that in receiving it we also become sacrificial'. 'The Body . . . is the divine-human *locus* of God's sacrificial presence'.¹

The references in these and similar passages are to Christ's death for mankind, but without any specialized allusion to Jewish or other sacrificial rites. But it will be noticed how naturally and easily the word links itself with the Upper Room. Sacrifice and Sacrament constantly approach each other. Is the sacrifice of Christ then, a sacrifice for sin, offered on the Cross to God, or a paschal sacrifice, eaten in sacramental fellowship by the offerers, or is it both? In the

¹ *Doctrine in the Church of England*, p. 227; W. F. Howard, *Christianity According to St. John*, p. 112; Moberly, *Atonement and Personality*, p. 333; L. S. Thornton, *The Common Life in the Body of Christ*, pp. 343, 345.

Jewish ritual the two were distinct; should the Christian combine them? This question is suggested by Brilioth: 'The action of Jesus in the Supper interprets His death as a sacrifice . . . That of which the memorial is made is the sacrifice of Calvary, both in the act of ours at the Supper and in the Eucharist of the Church; and here we have the undeniable evangelical basis of the sacrificial aspect of the Eucharist'.¹ 'Christ's symbolical action at the Last Supper was a fully sacramental and sacrificial rite'.² We can thus speak of a type of teaching, e.g. in the Fourth Gospel, as sacrificial or sacramental,³ and call the Church a sacramental society, with C. Ryder Smith, who, however, distinguishes between the three meanings often given to the word, viz. *ali nature*, the material media that Christ and Christians use in fellowship; and the two sacraments of Baptism and the Supper.⁴ So, more briefly, Dr. Vincent Taylor: 'to St. Paul, the end of the Eucharist is fellowship with a Saviour and a sharing in his sacrifice'; or, as Dr. R. S. Franks says, in the Synoptic Gospels, Jesus 'interprets His death as a sacrifice which He must offer', in the parable acted at the Last Supper. 'Christ redeems men by the sacrifice of Himself'. 'Though a completed sacrifice, its effects continue for ever'.⁵ It is not difficult to gather from the above typical passages that a sacrificial death is held to mean more than a death from which others will gain. The common use of the indefinite article, indeed ('Christ's death was *a* sacrifice') suggests that it was one of a class. The expression is not well chosen; if it was *a* sacrifice, it was different from all others. 'On the Cross our Lord was not only the Redeemer, but also the sacrificial victim who bore the burden of our sins'.⁶

Still, the passages imply a conception of sacrifice rather than state it. Roman language is more positive, but not more clear. 'An external thing consecrated by the mystical operation of a priest and offered to God has rightly been called a sacrifice' (Council of Trent). 'A sacrifice properly understood is anything done because of the honour uniquely due to God to placate Him' (Aquinas). Was the sacrifice on Calvary a death which in some unique way was to bring blessing to some or all of mankind, or did it need the beliefs that clung to Jewish and even pagan altars to make it intelligible? Here however we must bear in mind the caution, striking but often overlooked, with which the New Testament writers apply sacrificial language to Christ's death. They never use such a phrase as 'the sacrifice of Calvary'. Christ is indeed once spoken of as our passover, sacrificed; but the passover was not an offering for sin; and the idea that the blood of bulls and goats, inseparable from the Jewish offerings, could aid our approach to God, is alien to the New Testament.⁷ Indeed, a little historical imagination will show the psychological difficulty of associating the Jewish altar, where the victim was offered with elaborate ceremony and reverence, but its blood was never tasted by the worshippers, nor, if it was an offering for sin, its flesh, with the ghastly cruelty and filth of the crucifixion, or, on the other hand, with the simplicity of the Eucharistic meal, whose purpose was what was expressly forbidden in the sacrificial ritual. Even more

¹ *Eucharistic Faith and Practice*, p. 43. ² Hebert, *Intercommunion*, p. 53. ³ Howard, *op. cit.*, pp. 102, 205.

⁴ *The Sacramental Society*, p. 43. Cf. C. H. Dodd: 'A sacrament is an efficacious sign', like the triumphal entry and the Last Supper and the Cleansing of the feet; art. *Life and Teaching of Jesus*, in T. W. Manson's *Companion to the Bible*.

⁵ Taylor, *Jesus and His Sacrifice*, p. 217; Franks, *The Atonement*, p. 45; Dawson Walker, in *Atonement in History and in Life*, p. 149; W. H. Rigg, *ib.*, p. 173.

⁶ L. S. Thornton, *Doctrines of the Atonement*, p. 85.

⁷ Cor. v. 7; Heb. ix. 13, x. 4.

distinct would be the emotions roused by the memories of a temple sin-offering, the last meal in the Upper Room, and the tragic horror of Calvary.

It is not surprising therefore that the thoughts of the first Christians did not pass readily from Calvary to the temple; nor, indeed, that the analogical use of sacrifice should be inconspicuous. 'As Dr. Dale indeed also says, the descriptions of the death of Christ in the New Testament, as a sacrifice and a propitiation, are illustrations and nothing more.'¹ Dr. Franks goes on to urge that the various points of resemblance between the sacrifices and the death of Christ are unsuited to construct a consolidated theory; least of all do they bear out what was to Him, and surely to us all, the central point of importance, the voluntary nature of Christ's self-surrender. Fiebig would go further: all Jewish and heathen conceptions of sacrifice are to be left on one side, if we would understand the death of Jesus.² Dr. Taylor, indeed, speaks of 'sacrificial living': 'the Eucharist is the one immortal sacrifice only as it is appropriated by personal faith, in corporate worship, and in sacrificial living'.³

The sacrificial death is naturally as a rule more closely linked with the sacramental meal in the Upper Room, and as continued in the Church, than with the altar in the Jewish temple. 'It is evident that Jesus, on the night when he was betrayed, intended to present His death to His disciples under the aspect of a sacrifice, establishing a new covenant between God and them. . . . We can see in the sacrament of the Lord's Supper a representation of Christ's sacrifice'.⁴ So L. S. Thornton: 'Jesus their Lord was the true paschal Lamb who offered Himself as a sacrificial victim on the Cross. As such he became the Passover food. The Eucharist is the Christian passover meal, at which Christ gives his own life to his people'.⁵ 'Communion', he adds, 'involves sacrifice'. But we can only reach this conclusion, if we wish to be true to the Old Testament rites, by identifying the sin offering, where the priest killed the animal, and where there was no communion, with the peace offering, where communion was essential but propitiation absent, or else with the passover, where the animal was not offered on the altar in the earlier ritual and where every man killed the lamb for himself. But this identification, without historical basis in the Old Testament, has none in the Christian experience. Faith in our reconciliation to God by a dying Redeemer is not to be confused with our sharing his life, whether we think of this as feeding on him in our hearts or not.

Even those who attach most importance to Christ's death as sacrificial, appear to give little thought to the actual ritual and its implications. 'All Levitical sacrifices together were only an outline of what was in him fulfilled. Yet their outline sketch, as far as it went, was true'.⁶ Thornton falls back on the principle stated in Leviticus, chapter xvii: 'a sacrificial victim was dedicated to God in death, that its life might be released by blood-shedding'.⁷ This identity of blood

¹ Franks, *op. cit.*, p. 186. But is 'description' the right word? Where are such descriptions to be found? Contr. V. Taylor: 'it is essential to examine closely the Hebrew idea of sacrifice'; *op. cit.*, p. 48.

² *Jesu Blut*; Tübingen, 1896, p. 60.

³ *Op. cit.*, p. 298; cf. p. 324.

⁴ Franks, *op. cit.*, p. 172; cf. Brilioth, *op. cit.*, p. 43.

⁵ *Op. cit.*, p. 325.

⁶ Moberly, *op. cit.*, p. 333. The Old Testament scholar will ask in what sense 'Levitical' is used here; does it for instance include Lev. xii, xiv. xv?

⁷ *Op. cit.*, p. 332. Cf. Lev. xvii. 11, 14: 'the life of the flesh is in the blood'. It is noteworthy that references to the blood of Christ in the New Testament are as rare as to the sacrificial aspect of his death. St. Paul only uses the phrase seven times, while once quoting the words of Institution; and the author to the Hebrews only three times; the phrase 'to drink the blood of Christ' only occurs at the end of John vi.

and life was the reason why the Jew, in contrast to the Eucharistic meal, was never allowed to touch the blood. Others, influenced, it would seem, by the view, e.g. of G. B. Gray,¹ that all sacrifice is a gift of some kind, hold that the key meaning of the institution is to be found in the words 'Lo, I come to do thy will',² which will recall St. Paul's sublimation of sacrifice in Romans xii. 1, and his use of the equally ritual word, 'if I am offered, i.e. poured as a libation, on the sacrifice of your faith'.³ This, however, must not blind us to the difference between sacrifice as a death which benefits others, or ourselves, and sacrifice as a life of devotion to God. The one may spring from the other; they are not identical, though an attempt was made to combine them in the curious phrase, 'the essential truth of the law of sacrifice, the sour cannot become sweet, through grafting, without the knife'.⁴

All this makes clear how uncertain is the light which shines from Mount Moriah to the hill of Calvary. Some (not always, we may suspect, consciously) would break loose from the Jewish past altogether, and give the term, which they cannot surrender, a meaning which has only been revealed by the experience of the Christian. If we hesitate to do this, we must ask what it was in the Old Testament sacrifices which was fulfilled in Christ, and so helps us to understand the 'sacrifice of the Cross'. To put it in another way, if we gave no more place in our thought to the sacrifices of the Old Testament than we give to the Jewish rites of circumcision or the heave-offering, what should we miss in our experience of Christ's saving power in our lives?

We are aware that certain elements in the sacrifices, as actually practised, roused opposition in the prophets before the exile (to whom they may have been connected with semi-heathen rites) and in the Psalmists (who certainly had in mind the rites of the restored temple); an opposition which reappears in the language of the Epistle to the Hebrews. We have already noted the rarity of definite sacrificial terminology in the writers of the New Testament. If it was axiomatic to them that Christ's death was sacrificial, in any of the senses used in our quotations, surely we should have had something more definite than actually appears.⁵

On the face of it, there could be no greater contrast than that between the sheep brought to the altar on the one hand and the disgusting accompaniments of the death of the servant and the stark humiliation of the crucifixion on the other.⁶ They have however one large element in common — death, appointed by God, to bring blessing to others. The sacrifices are enjoined by a merciful God who desires not the death of a sinner; Jesus is sent to fulfil His Father's will for the world; in Isaiah liii Jehovah is represented as himself humiliating his servant, in order to reinstate him the more conspicuously as intercessor and

¹ *Sacrifice in the Old Testament*, 1925.

² *Edinburgh Report on Faith and Order*, 1937, p. 244.

³ Phil. ii. 17; cf. 2 Tim. iv. 6.

⁴ Moberly, *op. cit.*, p. 248.

⁵ The difficulty of detecting any such definite meaning is seen in such a passage as Taylor, *op. cit.*, p. 226f., where John i. 29 is felt to suggest the sin offering, the scapegoat, the lamb of the passover and the suffering servant, in the description of whose fate there is no reference to sacrifice—how could there be?—save in Is. liii. verse 10, where 'an offering for sin' should be rendered 'compensatory offering'. The *āshām*, mentioned here, was distinct from the sin-offering. In Is. liii, the servant, in his yielding to his enemies, is compared to the lamb led to the slaughter-house, not to the altar. It may be noted also that there is no word for 'sacrificial' in New Testament Greek; nor, indeed, for the word 'sacramental'.

⁶ Heb. xii. 2 is typical of the N.T. writers, who emphasize the humiliation and shame of the cross, and hardly refer to its physical torments.

justifier. But there is a difference, so far-reaching and fundamental that at first sight it might seem to render all resemblances irrelevant. The Levitical animal is sacrificed by the repentant wrong-doer. Its own part is inevitably passive. It is acted upon. Jesus, for the unrepentant, offers Himself. His sacrifice, if we still use the word, is His union with His Father's love to a world of sinners. In other words, the Jewish sacrifice is something which the worshipper transacts for his own benefit. It may be purely cultic and not even involve repentance, since it was normally offered for an 'unwitting' misdemeanour.¹ This is probably the reason why St. Paul, who regarded circumcision and its neglect as equally unimportant, showed no interest at all in the ritual law of sacrifice.

The heart of the sacrifice of Christ was his obedience.² Had he been merely passive, like the sacrifices which are supposed to typify him, it is difficult to see how his blood could have done more for us than the blood of the bull stricken at the altar. But he took his death upon himself.³ It was not the act, but the attitude of the Redeemer which is the source of the endless joy of the redeemed. It was not a transaction, either between Christ and the Father, or Christ and mankind — 'if you do this, I will do that'. It was the shining expression of a personal and eternal devotion, in whose light all the altars ever built fade into the shadows.⁴ He laid down his own life, for his Father's sake, and for theirs; and the sanctification with which He prepares for this is not the religious tidying up of the soul with which the Hebrew prepared to approach the altar, but the lifting up of heart which prepared for the solemn approach to some far-reaching act of devotion to God.⁵ If we can speak of an effect of Christ's sacrifice on the Father, we mean that this devotion lets loose (*salva reverentia*) a flood of grace and tender mercy in new activity on mankind; and if we speak of the effect of Christ's sacrifice on man, we mean that the devotion in His heart kindles an ardour of devotion, humble and adoring, in ours. We thus see the manifestation of his work, not in his immolation in the last hours of darkness, nor in the passion of the final week, but in the obedience of a whole life, laid down at the last and taken again. But we can no more compare it to the Levitical sacrifices than we can call the law of the seed falling into the ground and dying sacrificial. 'The life that I now live, I live by faith in the Son of God who loved me and gave himself for me.' To say this is to rise to a realm where the language of the altar is dumb. If the apostle ever thought seriously of Christ as a victim on the altar, he leaves that figure far behind in his triumphant 'I am crucified with Christ'; and when we recall his habitual emphasis on the risen Christ, we wonder whether he could ever have had the patience to linger over the thought of a rite that ended with the victim's death.

Yet may there not be a place for the word 'Sacrifice', charged as it has been with profound emotion through all the Christian centuries? Indeed, it is so much a part of our religious vocabulary that even were it felt to be positively

¹ Lev. iv. 2, 22, 27.

² Cf. Thornton, *Atonement*, pp. 109 ff. In the N.T. the word is only used once of Christ: Phil. ii. 8; but cf. Heb. v. 8; and 'the Father who sent me' is continuous in the 4th Gospel; if the language of the author is to be called 'sacrificial', we can find it so in a phrase which occurs in one form or another nearly thirty times in his book.

³ John x. 18.

⁴ Perhaps nowhere in English literature is this so clearly expressed as in Charles Wesley's hymns and Milton's *Paradise Lost*, to which their author owed so much.

⁵ John xvii. 19 — the whole verse. Cf. Ex. xix. 22; Josh. iii. 5, vii. 13; and even Jer. i. 5.

misleading, it would probably hold its ground in our hymns and our prayers. Dr. Franks suggests that 'the use of the sacrificial metaphors is to lead us to meditate on how much Jesus suffered, that He might bring us to God'.¹ But he goes on to urge that sacrifices must be interpreted through the Atonement and not *vice versa*. The Jewish sacrifices contain many diverse and pagan or semi-pagan elements. No one would suppose that every desire or fear which has succeeded in embodying itself in sacrificial ritual has some light to throw upon the sacred gloom of the Cross. As for the aspect of sacrifice which many anthropologists regard as central, the killing and eating of the god, to press an analogy with the Eucharist results in what is merely grotesque. The truth is that when we speak of the death of Christ, or of the Lord's Supper, as sacrificial, we abstract some characteristics from those ancient and obscure rites, and attach them to our thought of Christ. What the sacrifices meant to those who offered them, we can only guess. From the dark shadows of the grove of Nemi, where lurked 'the priest who slew the slayer and shall himself be slain', to the joyous cry of 'bind the sacrifice with cords, even to the horns of the altar', there is no path which we have skill to tread. We must as always proceed from the known to the unknown.

We do not know how faith and penitence struggled out of the jungle of rite and magic into the light of religion as we value it. We must start from the New Testament. We know, if we can know anything that pertains to our soul's salvation, the meaning of the death and the resurrection of Christ. We can see Him doing everything, at whatever cost, and giving up everything, in the rapture of fulfilling His Father's divine and eternal purpose. And then we can feel ourselves caught up into the same rapture, to find, as He knew, that to give everything is to receive everything; that the life laid down is the life restored to the sufferer and communicated to the objects of such dying love. *Mors janua vitae*.² With a torch lit at this central fire we can illuminate the secrets, whether of the high places or of the temple itself. Grotesque, bizarre, and to us repellent as they must have been, here was something that kept them alive 'till Shiloh come'.

And it is this which dignifies our own use of the term. We are not likely, I said, ever to give it up. We shall not cease to talk of the supreme sacrifice; nor shall we cease to pray that all we say or do may be 'one great sacrifice', offered on the world's great altar stairs, nor to think of Jesus Himself as the

eternal victim slain
a sacrifice for guilty man.

But when we do so we are not thinking of any transition from an altar of hewn stones to the two gaunt planks of the cross, nor debating whether it was as a gift or a meal or an expiation that the goat or the heifer typified the Son of God. We are gazing into a deeper mystery, which is yet an open secret to humble persistence. '*Stirb und werde*'. 'The utmost for the highest'. First the everlasting No; then the everlasting Yes. The light of the great affirmation irradiates all the levels of life. 'Who chooseth me must give and hazard all he

¹ *Op. cit.*, pp. 187, 191; but see note * on p. 5. Naturally, the sufferings of the Old Testament victims could have no religious significance.

² Cf. the singularly apposite quotation from Ruskin's Slade Lectures in Sanday and Headlam's *Romans*, p. 93 (ed. 1895).

hath.' And when we see it, no longer as through a glass darkly, through the smoke of the altar fire or in the reek of the battle-field, nor even in the thousand ways that men find, and show, that they count not their lives-precious, but in the face of Jesus, as of the lamb slain before the foundation of the world, we can see how in all that men have called sacrifice there is, albeit only in the germ, the longing to offer and present themselves, their souls and bodies, in a movement of self-devotion of which His is the spirit and the perfect example. If we can speak of the 'sacrificial law of dying to live', we can equally assert that 'the surrendered life is an acceptable sacrifice'.¹

There is no space to consider at further length the sacramental. But seen from this coign of vantage it surely becomes clear. We may think of sacraments as being as widespread as sacrifices — 'any rite of which the specific object is to consecrate or make sacred';² or we may think of the Christian sacraments and especially the Eucharist — 'personal union with Christ, the early token and earnest of a consummation more than any words or thoughts of ours can compass, is the one essential purpose of sacramental ordinances'.³ A sacrament is an act which embodies an attitude. In the Eucharist the Christian community expresses the essential Christian attitude of obedience — of the obedience which gives up all for the sake of Him who claims it; and it does so by commemorating, in the most striking fashion, the obedience of Christ, of which its own obedience is the reproduction. But, however eager we are, at the Lord's table, to 'keep his kindest word', that obedience cannot be duly embodied apart from the devotion of the life. To receive Christ's body and blood, we are not limited by the presence of the 'stoled minister' or the worshipping congregation. The life of the whole church, the community of believers, as of the individual, should be sacramental; making concrete, as it were, his own passionate devotion to his Father and ours. And as, in the Christian life, to give is to receive, and what we do is also done for us; as the obedience and the joy of the individual is shared with the whole community, spiritually present with him even though physically he is alone, so when a company of believers meets worthily to 'show forth the Lord's death till he come', the real presence of the risen Christ, never absent from any of them, is in their midst with an intensity equal to the eagerness of their prayers.

W. F. LOFTHOUSE

THE CURE OF SOULS

RELIGION is at present a matter of interest to many people. As a corollary there is concern for the work of the Christian ministry. The prevalent moral disease which has laid hold upon the lives of people, stunted and healthy in physique but not blithe in soul, has also driven serious-minded men to think about the minister's proper function.

Whatever view is taken of the Church, it is inevitable that the local members of its ministry should be looked upon as summarizing in their lives and activities what is the intention of the Church at large. Sometimes ministers are considered

¹ L. S. Thornton, *Doctrine of the Atonement*, pp. 154, 117.

² Maret, *Sacraments of Simple Folk*, p. 4.

³ Moberly, *op. cit.*, p. 259.

as if through a telescope — the instrument of the scout and hunter, as well as of the astronomer — which gives information without coming to close quarters, and puts the observer in no danger. But people directly connected with organized religion more often use the microscope. May they not thus discover some pathological root for the failure of religion at large?

Examples of both kinds of inquiry are not difficult to find. The columns of the secular press, any railway carriage or works canteen will show the prevalent use of the telescope, while the results of microscopic investigation are provided by the religious press and sad people who are officials in churches which, in the world's eyes and their own, are not a success.

Apart from both these unhelpful types are the hard-working and genuine searchers after the true requirements of the time, who are sure that the needs of a new age may best be approached through clear understanding of the means by which the Holy Spirit has led men forward in the long centuries behind us. They are prepared for new methods in training and in practice, and to utilize fresh ways of proclaiming the Gospel and the fellowship of the Church — but they do not disparage the soundness of much which has already been acquired. The various commissions and committees set up to inquire into the future needs of the churches and their ministries seem to respect this general wisdom of holding to the ancient and proved ways while encouraging new adventures.

It is natural that statesmen, municipal leaders and business men, who are well aware of the need of Christian morality, should turn to the Christian ministry now, just as in time of pestilence they would refer to medical men. It is admitted that the business of religion is to deal with the sick heart of man. Inevitably comparisons will be made between conditions that prevailed in 1918 and the present situation.

A man who was still young when discharged after the last war remembers certain similarities and differences between the present and the time of that transition from the final fury of battle to the restless years which succeeded the Armistice. A retrospect shows that, in spite of much talk about a 'lost generation', there was then, as there is now, plenty of sincerity among young men, plenty of readiness for continuance of hard, strenuous living, even plenty of enthusiasm for Christianity. But G. K. Chesterton's epigram about Christianity — which has been quoted *ad nauseam* in this war — that it has not been tried and found wanting but found difficult and not tried, was not the kind of thing that was so readily believed in 1919 as it was in 1939. Whatever returning chaplains may have said in 1919 about the Tommies' ignorance of Christianity, a man in the ranks then found that the vast majority of his comrades — the butcher, the baker, the candle-stick maker (we were still using candles) and the barman, the footballer, the tick-tack man from the racecourse and the jail (I am thinking of one wooden hut and its inhabitants), all had some knowledge of the inside of the Church. They had been to Sunday School and the P.S.A. — even occasionally to public worship. Men on Church Parade then were not so completely out of their element as many serving soldiers were when they found themselves in a church for the first time in their lives during this war. The end of the first world war saw a terrible shrinkage in such attachments. Men openly said that they had no intention of returning to their former ways and loyalties. They said that the Church had had its chance prior to 1914, and

what had it done? All too literally they carried out their intention, presently aided and abetted by mass-produced motor cars. They did believe that Christianity, as organized religion, had been tried, and that it had been found wanting. Of its difficulties they made too little account. But to-day, apart from the embittered secularist, who will say that Christianity has been really attempted? Therein lies one of the fountain-springs for present hope, in the recognition that too few people are religious.

All this does not imply that there was little keenness for a religious vocation in the young men who came back twenty-five years ago to interrupted careers or to the threshold of a completely new life. But they were very likely to discount the ministry as offering the best and most practical way of serving God and men. A Christian undergraduate took Glover's *Jesus of History* as his guide, and study circles of introspective or political kind became a norm of fellowship. It was not the intention of speakers at student conferences to disparage the usefulness of the Christian ministry, but the impression was made in the minds of some young men that they could do more good as schoolmasters, Civil Servants, business men, lawyers, politicians 'qua Christians' (what relish there was in that phrase!) than as ministers. The clerical collar meant bondage — a relic of the serfdom of the medieval world. This was to be the day of the new humanism in which what we wanted, we could do. The mood was to conceive schemes and then submit them to God for His approval rather than to inquire humbly what the Lord required.

There is very different opinion expressed now of the value attached to the ministry as a substantial, indispensable and unique work needed by society and ordained by God. No man will belittle other vocations who believes in the priesthood of all believers; but the call which the Church has always made, with insistence upon its supremacy, is now echoed from unexpected quarters.

England has never been given to clericalism, and never will be. But there are some ages in which the men of the pulpit and altar have shown themselves to be the nation's best friends and counsellors — and out of such experience has been born a latent respect which is never flattering, but is truly to be merited. The sincere minister of religion is acknowledged to be a dealer in life's greatest verities — an advocate of the art of living, with the only competent power to translate vision into achievement. The best thing that could happen for the nation and for the world would be that there should be a return to religion. It would mean that in the years that lie ahead of us there would be going into industry, politics and the professions men and women of high and sincere vocation who were sure of the values which promote growth and defy decay. But this can scarcely happen without an efficient ministry in every branch of Christ's Church. We want the best men of the coming generation, and not simply those who are left over, surplus to the requirements of other honourable callings. With this in view, it would be well if young men who already feel the first promptings towards being ordained ministers of the Gospel, should know as well as they possibly can what is the normal nature and means of a Christian minister's work. It is equally important — perhaps even more necessary — that men in the full stride of their life's calling should seek the quiet hilltop of vision to consider its purpose and meaning. Nothing can be more damaging to Christ's cause than a life which purports to be fresh with

spirituality but has, in fact, sunk to the level of machine-like activity. The minister is not a blend of the journalist, the man of business and the popular lecturer: he is the man of God in the midst of His people. I remember this high estimate of his own minister being given by a wise and pawky Scots lawyer, talking to a group of friends in an hotel lounge. With kindly and earnest emphasis, he dwelt upon a minister's awful responsibilities, and rounded off his own opinion by quoting Carlyle:

Two men I honour and no third. First, the toil-worn Craftsman that with earth-made Implement laboriously conquers the earth and makes her man's. . . . A second man I honour, and still more highly; Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life.

That view of his calling, which is one good Church members expect him to hold, is sometimes clouded by the dust of affairs for the pastor, busy with multifarious tasks. If he should ask himself what is the end of all his efforts, the answer is, that it is nothing less than the cure of souls.

In old China it was the custom to pay doctors to maintain people in health, and payment ceased when they fell ill, until such time as they were restored. There is a close parallel between that procedure and the relationship of people to the Church of Christ. It is not merely that we lose revenue and popular success when folk are no longer regular in public worship. Their souls are falling sick: that is the spiritual menace revealed by their absence. It is the office of the local pastor to prevent that from happening: he is there to maintain them in healthy religious life. Prevention is the best part of the cure.

The cure of souls is not primarily a matter of ministering to minds diseased by neuroses and phobias, but to 'all kinds and conditions of men'. Of recent years much emphasis has been laid upon the psychological work made possible to a minister. Not a few men, one feels, have embarked upon dangerous specialization in this direction which has only revealed the scantiness of their equipment, both by nature and acquirement, and the fact that their supposedly special vocation was rather a matter of personal choice than of divine origin. The cure of souls may well involve the ministry of the fully trained psychologist; but that is not what is meant by the phrase as it has been used for generations in its primary, pastoral sense. It does stand, in country or town, in the fifteenth century or in the twentieth, for the life of the minister in relation to his people, a life which reveals *constant, vigilant, sympathetic and spiritual* attention. Each of those four adjectives needs to be stressed. If any one of them is inapplicable to a man's conception and execution of his duty, a permanently essential quality of the ministerial character is lacking. The New Testament does not need to be ransacked to justify this fourfold description of pastoral work: there is no apostolic writer who fails to stress what the adjectives imply, and they are best of all revealed in the ways and work of 'the Shepherd and Bishop of your souls'. A man must be constant — and this means that he must be master of his temperament and not its creature: the epithet involves all that is the product of a truly disciplined life. It is an absurd, though popular supposition, that great spiritual ministries are full of vagaries and whimsies, comparable to the fits and starts of great artists. But this is really a lie against the artist.

Browning and Milton, to cite only two men in the first rank of poets, proclaim this virtue of constancy on the artistic side; and I do not know any really great ministry exercised by a saint of God who was a pastor that did not have this mark stamped on every day of its duration. It is in George Herbert as well as in Spurgeon, in Alexander Whyte as in Latimer.

Vigilance, again, is a sign not of suspicion but of conscientious vitality. It was not without good cause that caution against sloth was put in the forefront of maxims repeated continually in lessons and prayers. 'Brethren, be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith'. The vigilance of the pastor may be compared to that watchfulness of mind, responsible and sensitive, seen in a ship's captain, who will waken from heavy sleep, if the ship's course is changed contrary to his expectations. That a sympathetic spirit is necessary would not need to be mentioned, were it not for the fact that all too often sympathy is interpreted as being feeling for and with people, and not as being also effective to lead them and strengthen them. And spiritual, of course, all the life must be, in its first years directed consciously and meticulously until the pastor acquires a truly spiritual instinct. This is a very different thing from a merely professional manner which can be put off, and is put off by some men when they discard a clerical collar for a soft one before going to a football match.

All these qualities of mind and heart are involved in the application of the word 'pastor'; for the truest analogy is also the oldest — that of the life of the shepherd. It was to a fisherman who had been promised the work of catching men that the Risen Lord said, 'Feed my sheep'. Like the shepherd, the minister has, as his main work, the maintenance of the flock in health, and that includes ability to increase it. The pastor is also an evangelist, for what better definition of evangelism could there be than that it is the increasing of the flock of Christ?

The cure of souls is, in dictionary phrase, 'a spiritual charge'. Its origin (Latin *cura*) stood for carefulness, solicitude, pains, trouble — only in a minor sense healing with remedies. To-day the meaning of the word 'cure' has been inverted; what was secondary has become primary in general speech. And the same danger is likely to attend its use in pastoral theology, that noble subject which should be of paramount interest to all ministers of the Gospel, as it was to Wesley, who had small use for Christian academics divorced from what he cherished as experimental religion. It is noteworthy, especially for Wesley's successors, that it was a Catholic, and a member of an order — Maximin Piette — who wrote:

Textual criticism is nothing to John: he preferred to follow his mother's advice and devote himself to pastoral theology. Life appeared too short to be spent on researches that had no practical application.

The minister's work is thus to the glory of God and the salvation of souls; and of first importance is the recognition of the ministry of the normal man to his fellows.

From time to time the man in the ranks of the working pastorate of the Church is tempted to disparage the value of his own contribution, and in

these days one meets young men who fear that unless they are equipped for a specialized form of service, their ministry will be of little worth.

There will always be unique work for the specialist inside the province of practical divinity. The popular preacher, the religious psychologist with clinical experience, the men with outstanding administrative gifts, those called to teach in schools and colleges, and the various kinds of chaplains, who appear to be needed increasingly in the future for work among young people in the Forces, the universities and the factories — all these have their proper functions. Ministers in pastoral charge of congregations will show wisdom by their readiness to use men thus set aside by the Church for special work. The ability of the specialist is no more a judgment against the value of their work than is the work of a consultant physician a criticism of the general practitioner. For the vast majority of cases the general practitioner is sufficient; and, as a medical man of considerable skill once remarked to the present writer, 'It will be a very bad day for England when the family doctor ceases to practise'. The same can be said with even more conviction concerning the place of the pastor of the local congregation, the vicar and curate of the parish or the staff of a Methodist circuit.

Yet it may be said, in passing, that it would perhaps have been better for the state of religion among our folk if the local minister had been more prepared to call in one of his brethren to deal with certain problems or opportunities that arose than to attempt work for which he was not himself well qualified. How much better it would have been in the eighteenth century if that marked ability of the Wesleys to awaken souls out of slumber had been an occasion for co-operation between the local clergy (as it was with Fletcher of Madeley) and the evangelists sent by God! There is still the kind of parson in every denomination who says, 'I'll do everything here myself'. Consequently one occasionally comes across a life that has been badly handled and estranged from religion which once it honestly desired and could have had. It is a pleasing sign of the times that in numerous 'Religion and Life' campaigns, and, on a smaller scale, in the Methodist 'Christian Commando' work there has been admirable co-operation between specialists and local clergy and ministers.

But when every allowance for the success of the specialist has been made, there remains wonderful scope for the man who is what the cricketer calls 'a useful all-rounder'. Teams in which the captain can call upon a large proportion of his men to do a bit of batting, bowling and strenuous fielding, often discomfit those where two or three star batsmen must make the score, and there is a tail of expert bowlers which cannot wag to the tune of a dozen runs between them. It is not, I hope, an unseemly comparison. This kind of man, who does his best to deserve the name of preacher, Sunday by Sunday, is unfailing in his care of the many-sided activities of his folk, prompt in business, slovenly in nothing, renders great and continual service to God by his work of awakening souls to their true life, and still more by maintaining them in increasing strength and vision. This is the function of the minister of religion as he ought to be found in every village and town of this country. There is no life that offers more variety and intrinsic interest to a Christian man; there is certainly no work of greater importance, and it has its own beautiful rewards.

It was my privilege once to be in intimate association with two exceptional

laymen during their last illnesses. Both were business men, well-read and cultured, with considerably more than average intellectual and spiritual perception. Each had numbered among his friends some of the best-known preachers of the last fifty years. They had entertained them in their homes over a long stretch of years and enjoyed intimate conversation with them. But, in their last combat with pain, when they were called upon to prove the value of what they had often affirmed in their hearts, I noticed that their joyful praise and thanks were given to God most of all for men whose names were quite unknown to me. These had been their ministers in the days of their young manhood and through the early years of their married life, in times of business perplexity or of bereavement. It was not to the famous men whose ministry was from pulpit, platform and press, whom they met on red-letter days in the year or with whom they talked round the fire after supper, another anniversary ended; it was to the men who had been with them through winter's rain and summer's heat in all the activities of church life that they now looked with gratitude. These ministers of whom they spoke had been men diligent at their books but not bookish, men of sportsmanship, but not that abomination of desolation, 'the sporting parson', men's men who had also been quite at home in a Women's Meeting; they had been faithful to God in matters great and small, and this spiritual triumph I was observing was the harvest they had ensured.

That kind of ministry has not the glamour about it which plays like a coloured spotlight upon a favourite actor. But it is the kind of life upon which Heaven's light for ever shines; and there is nothing, in the end, which is so truly illuminating as God's common daylight.

But such a ministry calls for unceasing thought and adjustment. It must be well-rooted in sound habit and spiritual thoughtfulness and devotion; yet it must be pliable. No two churches are identical, and even the same sermon cannot bear exact reproduction in several places. The refusal of a minister to remain more than three years in a circuit because, as he naively remarked, 'Though I should like to, I cannot, because I've no sermons for a fourth year' is a nasty jibe at a wooden-headed way of making an itinerant ministry into a series of sentences at the treadmill. Again, when a man who, in his first fifteen years, has gained some success with the young people of his churches, like Hamlet has grown 'fat and scant of breath', how pathetic it is to see him tottering in age while feebly enunciating the platitudes of good fellowship which are dated back into the previous generation! I recall the comment of some very sincere young men and women who said, 'We get most help from oldish preachers, and also from those just a little older than we are ourselves. But may we be spared those who persist in thinking they are still twenty'. Such remarks amount to a sign that we need flexibility and naturalness. A minister is not an actor throwing himself into a part: he must be himself as God means him to be at the various stages of his spiritual experience. Only thus can pastoral work be done thoroughly and consistently.

Where is our greatest opportunity?

It is in the church itself — at all the various offices of public worship and especially in the preaching which is so necessary and conspicuous a part of ministerial work.

This weekly function can have the closest possible relationship to the cure of souls. We are a race of preachers, and our preaching should be definitely conceived and directed according to our pastoral knowledge and responsibility. This is where the man with pastoral charge over congregations has advantages which can never belong to the occasional visitor, however brilliant his preaching may be. The pulpit gives the most obvious and frequent opportunity for precisely that kind of spiritual advice which is necessary at the moment for 'the maintenance of true religion and virtue'. A man's pulpit work is suggested and determined partly by what he has discovered to be ideally right for his people and partly by his own intimate knowledge of them, their needs and desires (which are not always the same thing), their sins and graces. Such preaching goes home to its mark — for while it should never be directed in openly recognizable fashion at an individual or group of people, it should be aimed at the spiritual condition of real men and women, including that chief of sinners, the minister himself. All this apparently laborious effort does not for one moment preclude the 'givenness' of what becomes 'The Sacrament of the Word'. There is abundant scriptural warrant from the preaching of Amos or of Paul that the eternal element of God's own revealing is oftenest discovered as the preacher abandons himself to the minute detail of people's needs in their most concrete form. And even so fine and sensitive a preacher as Professor H. H. Farmer has lamented the lack of precision inevitable in the occasional preaching which may be all that is possible to a man with no pastoral charge. If search is made, it will be found that few really great preachers were able to maintain their fullest ministry except within the context of their people's lives, which in turn largely influenced their own days and studies. The telephone call, which takes a man reluctantly out of his study, may bring him to precisely those living waters which could not be struck that same morning from bookshelf or typewriter. Sheep may be feckless and silly; but they largely determine how the shepherd spends his time, and nowhere does the analogy with the pastor fit more closely than in that respect. Alexander Whyte and G. H. Morrison are two names that leap to the mind in this connection. They were at their finest in the pulpit Sunday by Sunday because they were aware of pressing sorrows, temptations, joys and successes of the people they loved.

Preach we must; and if it is too much to say that, with Hugh Price Hughes, we should always preach for a verdict, we must, at least, always have some definite point and purpose about it that is related to people's lives and problems. The day of pretty little talks is over — if it ever existed; and no one comes to church now because of the lack of something to do on Sundays. Pastoral work of a special remonstrative or curative kind, needing most delicate and persistent approach by the minister to some individual in his charge, might never prove to be necessary if certain gentle correctives, inspiring certainties of the faith and athletic, bracing exercises in Christian discipline, had been brought to bear upon the hearer's conscience.

'But how', it may be said, 'can any ordinary minister find a satisfactory way of doing all this?'

He will not find it if he flits from one flowery theme, suggested by casual reading or contacts, to another. Desultory preaching can be as fruitless as desultory reading — and while every man should leave himself open for the

immediate command of the Spirit, it is only too patent that men who protest that they work according to the inspiration of the week, frequently recur to the same themes and express themselves in the same monotonous words. With all the care in the world to procure balance, variety, teaching, exhortation, we shall still be limited by much that is inherent in our own nature. A way must be found by which a minister guides and checks himself in his work. A syllabus smacks too much of teaching boys for School Certificate rather than proclaiming the glad tidings of Christ, and occasional short courses of sermons on various themes such as prayer, Christian behaviour, the Beatitudes, may fail to achieve all the soul's requirements. It is a matter of getting the proper spiritual diet for a family of God's children. Many men can be surprisingly handy with a tin opener when their wives are away for a day or two, and contrive to feed themselves and their children quite pleasantly; but what ordinary father ever achieved that balance of meals which gives pleasure and maintains strength over a long period?

On the whole, I know no better way to achieve this right spiritual diet for a congregation than by consulting the amazing variety and tonic elements of the religious life as they are suggested in the courses of scripture used during the Church Year. Early in the week let a man read through the Collect, Epistle and Gospel for the next Sunday, and the four lessons set in the lectionary. Let these be for his own personal guidance and direction. The Psalter, read in course, is equally fruitful. The question uppermost in his mind will not be, 'What can I preach about next Sunday?' There are times of terrible aridity when the most fertile mind, left to its own resources, may find it difficult to answer that question. For most men, however, as the years mount up, and jottings and notes from reading accumulate, it is not usually so hard to have a theme as in the first years of one's ministry when everything must be struck brand-new from the mint. These odd sentences, texts, illustrations, serve as the pint of water poured down a reluctant pump. After some odd gurglings and groans, the stream from the depths begins to gush.

We will assume that a man is not looking for a subject: he is asking whether this or that particular theme, suggested by Epistle, Gospel or Lesson, has been adequately treated during the past twelve months (for, of course, every self-respecting preacher keeps a diary of his subjects). There are some subjects which need to be spoken about very rarely, though they are important. But the matters treated in the scriptures, read in the Pre-Communion Service, are of the perennial kind. Every Christian needs to meditate on such facts as temptation, the grace of God, the holding power of faith, God's perfect knowledge and love, at least once every twelve months; and all these, with much more, are here. In the nature of things observance of the meaning of the major Christian feasts can no more be overlooked than harvest festivals or Sunday School Anniversaries.

By way of example, let us look at the subjects suggested by the sequence of the Epistles for the four Sundays in Advent:

1st S. The Soul's Reveille. 'Let us cast off the works of darkness'. Collect and Epistle. Romans xiii.

2nd S. Reading the Bible. 'Written for our learning'. Collect and Epistle, Romans xv.

3rd S. Our Present and Future Judgement. Epistle, 1 Corinthians, iv.

4th S. God's Promised Help. 'The Lord is at hand'. Epistle, Philippians, iv.

Here we have deliberately confined ourselves only to the main thought in the prayers and to parts of the Epistles on which they are based; but they are four main characteristics of true religion which need continually to be brought before men's minds. Similar sequences can be found, especially during Lent and for the Sundays up to Trinity Sunday.

This is not, let us repeat, a suggestion that in every pulpit the same theme should be treated at the same time. We are considering ways by which we can insure with reasonable care that our people are brought face to face with the fresh and lasting truths of their faith. It is to keep them in spiritual health. They may never know what care and search are necessary on the minister's part. If they enjoy it all, without sharing the secret of the scheme, it may be so much the better, just as children grow to their healthiest when they are also happiest at their meals, and yet are getting all the nutritious elements they require.

Outside the worship of the church, there is still no place where the minister's work counts for so much as in his people's homes. It is axiomatic that we must know where our folk live and how they live, what are the haunts of their minds, their hobbies, their friendships. So much which often seems trivial, when one first goes to a house, proves later on to provide the clue to some bent of the soul or affection, of good or evil habit, in a man or woman.

It is difficult when we are young and extremely nervous about visiting our people, to see its cumulative value. It is tempting, as we get older and claims upon time increase, to under-estimate its worth. Yet the writer remembers very well that his first serious pastoral task was all the more truly effective in trying to help a poor family, suddenly bereaved by the death of the breadwinner who had been knocked down by a railway engine, because he had previously sat as an awkward young minister asking questions, or listening to apparently pointless remarks, in that kitchen in a Scottish tenement where a caged skylark sang over a sink.

The older we become the easier it should be to turn conversation as necessary to spiritual and moral subjects, especially where there are children or young people out in the world. To ask people for their own personal opinion about the needs of the rising generation or their environment at their work often opens doors that are surprisingly wide with opportunity. Baxter's famous methods of catechizing his people in Kidderminster in the seventeenth century will scarcely serve to-day, but inquiry can be very thorough even though it has nothing inquisitorial about it. People always respond to real interest in their affairs. Unless they are at ease with him, it is difficult for the minister to make the best use of those great occasions of family joy and grief, a wedding or a funeral. To be at a man's house and to pray with him when his wife is in danger, or to know young people sufficiently well to be able to suggest to them that they should receive the Sacrament together before they embark upon marriage, these are occasions when our work is given meaning by God beyond all our computation.

Closely linked with this pastoral visitation, which ought to be something

quite different from mere sociability, is the minister's work of prayer on behalf of his folk. This is much to the fore in the days of war and public accident, but it is often surprisingly overlooked by ministers and not expected by people in the years that are free from major catastrophe. They knew at Bemerton, when they heard from down or ploughland the little bell calling to prayers, that their minister, George Herbert, would presently be praying for them.* There are some people for whom it is comparatively easy to pray — the people of one's own choice, members of a church where one is happy with the fullest possible contentment. But to pray for all one's people is to take the quickest road to loving them. To visualize men at their work in office or factory, as definitely as we have visualized and prayed for boys in the R.A.F. or in the Merchant Navy, is to add meaning to one's ministry. What kind of prayer is it that stops short of such detail? We need to pray for them as so many recognizable men and women with lives rich and varied, or shallow and monotonous, with illnesses and problems, and with successes and joys. Yet it does come with salutary surprise sometimes that this has been happening. A woman, who had been complaining to her minister that he had not visited her as much as other people near by, was first of all nonplussed because he knew exactly how often he had called at her own house, and was then amazed when he lightly remarked 'And, of course, I've prayed for you, you know, even though I haven't had the pleasure of talking with you'. 'Do you mean you prayed for me as an individual when there's been nothing wrong with me?' This small talk, the mere dust of the balance, altered an attitude which was in some danger of making a life selfish and hard, merely fashionable in its religion.

It is axiomatic that to pray beforehand for people one is likely to meet brings success in pastoral visits which might otherwise degenerate into a mere round of affable banalities. And again, this kind of prayerful remembrance is often possible in conjunction with much clerical work, looked upon as the bane of the ministerial life to-day, which necessarily brings people's names before their pastor's attention — e.g. writing out a church roll, or even addressing envelopes.

None of this is new, and none of it is likely to appear in schemes conceived by committees for the forward march of religion, but it is wanted now as much as it was when Paul prayed for his saints in the making by name. And the man who fails in this spiritual care for his folk has made a grave mistake. That completely honest preacher, Alexander Whyte, makes a confession concerning his own neglect to respond to the need for prayer on behalf of a man he knew, whose subsequent failure stabbed his conscience awake. 'I felt as if he had been drowned, while, all the time, I had refused to throw him the rope that was in my hand'. ('Lord, Teach Us to Pray', chap. x.)

It is, in connection with some churches, a useful aid to pastoral work that people should be able to meet the minister without making a special appointment. Some folk are too shy to ask for a man's time, much more to come to his house; and some do not want him to come specially to see them in their own homes. But such people will come to his vestry if they know the minister will be there at announced hours. It is the kind of habit that grows, and is of special value in connection with young people's work. In Central Missions and Youth Clubs, as in work done by chaplains in schools and colleges, there is a wonderful chance of entering into friendship of helpful kind with people who come at

precisely the moment they need direction on some matter, great or small. There is none of the 'hit-or-miss' element in this kind of contact. If a man or a girl comes, it is because help is needed. The present writer has known conversions and confessions, shy hopes burgeoning into joyous certainties, and life-work discovered, all as the result of such chances being given to people who, Sunday by Sunday, heard the pulpit message and joined in public worship. But this kind of work should not be attempted in the average dowdy vestry, with a whimpering gasfire and a portrait of a defunct trustee, complete with Victorian neckwear, glaring down from the walls. Ministers' rooms should have the snug air of a private study, with a picture or two, some books and comfortable chairs. It needs no great expense to furnish a friendly place which is suggestive neither of office work nor public meetings.

There is one other factor which should be remembered in this great cause of the cure of souls. It has been hinted at already. We call it collegueship. Unhappy, and unsuccessful is that man likely to be who by choice drives a lonely furrow. To-day, for reasons of economy and efficiency, ministers are drawing closer together than was once possible. Without any real prospect, within the measurable distance of even a very long life, that there will be organic union between churches which have much in common, yet it is quite certain that many old rivalries are dead, and friendship exists between ministers as never before. For Methodists who work in circuits, as for the clerical staffs of large Anglican parishes, it should be simple to utilize one another's knowledge and skill. We should be prepared to send elsewhere anybody who can best be helped by one of our neighbouring ministers. A glad transference, with the reasonable certainty that spiritual life will be fostered, is far better than retention of a former loyalty with the death penalty attached to it. The great end of our work is the salvation of men's souls, the bringing of God into their lives. Failure comes whenever, as Thomas Shepard of Yale once said, 'I have laid my pipe far short of the fountain'. Success is assured us, even though it be unseen, when we know the meaning of Madame Guyon's words, 'I run my pipe right up to the fountain'.

HAROLD S. DARBY

ANANIAS AND SAPPHIRA

WHO does not know the story, recorded in the fifth chapter of the Acts of the Apostles, of the summary fate that befell a husband and wife, stricken down within three hours of each other? The 'great fear' which, we are told, came upon the church which witnessed their deaths still broods over the scene, and there is a natural reluctance to be overcome before the reader can bring himself to examine the narrative closely and sympathetically. That last word is added of set purpose, for in the abhorrence excited by the incident one important fact is easily overlooked — that, before the guilty pair could make their ignominious exit from the fellowship of which they had proved unworthy, they had first of all to enter it, and that at a time when they could, with quite sufficient reason if they had studied only their own worldly interests, have remained outside it. They had, in a sense, everything to gain and nothing to

lose by standing in the old paths with the majority of the citizens of Jerusalem, instead of joining the followers of the Nazarene, yet, knowing the consequences of joining a minority movement, they had taken that decisive step. Ought not that to be recorded to their credit?

What really happened? First and foremost some necessary repair work must be done, and the unfortunate chapter division which separates the Ananias and Sapphira story from what goes before must be set aside ruthlessly. It is common knowledge that these chapter divisions derive from Stephen Langton who, for perfectly legitimate reasons of his own, divided the Bible up into chapters (*capitula*) when he was a lecturer in the University of Paris, long before he reached the See of Canterbury, and played his part at Runnymede. In this case his shears have made sorry havoc of one of Luke's finest pictures, and our first task must be to put the two severed portions together again and study it as it left the artist's hands. Luke has been at pains to inform us of one outstanding characteristic of the first followers of 'The Way' — 'And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common'. It cannot be repeated too often that to read economic theory into that simple fact is to make arrant nonsense of it. Luke is describing the atmosphere in which the Christians lived, and tells us that their love for their common Lord meant an end for ever to any thought of 'I' and 'me' and 'mine', and the substitution of 'we' and 'us' and 'ours'. There was no set day on which, by apostolic decree, an end was made to private property — it all happened because these people loved each other with so complete and selfless a love that it would have hurt them beyond bearing to think that there was among them any that lacked. They needed no decree, for they had something much more compelling — the grace of the Holy Spirit — to make them truly one. There was no compulsion of any kind imposed by the community, for as Peter said later, addressing Ananias, 'Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power?' that is, each member of the church was left to decide for himself what he ought to do, with no other mentor than his own conscience, fortified and instructed by the Holy Spirit.

With the background painted in, Luke built up his picture, placing in the foreground three figures (four, if Peter is to be reckoned) who were to serve as contrasted types of the general principle already stated — the one the gracious embodiment of Christian brotherhood at its best — the other two its shameful counterfeit. On the one hand is Barnabas, whom we meet for the first time, and see far too rarely, for he is one of the most attractive figures in the New Testament. The name his parents gave him was Joseph, but who bothers about that? 'Who by the apostles was surnamed Barnabas, which is being interpreted "Son of exhortation"' (better with the R.V. margin 'consolation', and better still 'comfort'). Let the pundits try as hard as ever they will to persuade us that Barnabas really means 'son of the prophet', they only succeed in showing how hopelessly dull learned men can be, for 'son of comfort' fits him like a glove. He was a gracious kindly soul whose only purpose in life was to enhearten other people and to champion the friendless and misunderstood, as Saul of Tarsus and his own young kinsman John Mark were to discover later on (ix. 26; xv. 37), but that is another story. Here he is introduced, this

Cypriot Levite a relative, so it would seem, of the Mary in whose house at Jerusalem the church foregathered, but though Luke has not mentioned him before he was a man of evident note among the brethren, as his affectionate nickname indicates. It happened that he possessed landed property which he sold 'and brought the money and laid it at the apostles' feet'. Other people had done the same (iv. 34-35), but the same thing can be done differently, as everybody knows, and there was a spontaneity and grace about the act of this well-loved brother which made that fellowship of friends honour him even more than before, if that were possible. Just here the abhorred shears of Langton's chapter division do their fell work, for over against Barnabas Luke placed Ananias and Sapphira.

Ananias and Sapphira — how naturally we link their names together, rarely mentioning one without the other, and how exceptional it is for the New Testament to give us a glimpse of husband and wife with names attached to them. It gives us many passages of apostolic counsel and admonition addressed to husbands and wives, but we are told strangely little about the actual partners in life's most intimate relationship — just Zacharias and Elisabeth, Joseph and Mary, Aquila and Priscilla and — Ananias and Sapphira! Is it a mere accident that we owe all those names to Luke, save for the Nativity story in Matthew?

We simplify the story overmuch if we suppose that Ananias and Sapphira were jealous of the esteem in which Barnabas was held, and sought to win the same praise for themselves at a cheaper rate. That overlooks two important facts — one already noted, that many other people were doing the same thing; the other that when Peter was dealing with Ananias he did not draw a comparison between Barnabas's unstinted generosity and their meanness — Barnabas does not figure in Peter's words at all — the apostle's concern is not with a human antitype but with the Holy Spirit, and with their heinous offence in seeking to deceive Him.

Here surely we must seek the clue to the whole incident, providing a sufficient reason for its appearance in Luke's second 'treatise' (cp. i. 1). Artist though he was, he never allowed his artistry to run away with him, but kept one aim in mind throughout, which was to show his friend Theophilus that the promise made by the departing Master at His last interview with His disciples was fulfilled, 'Ye shall receive power when the Holy Ghost is come upon you' (i. 8). The real purpose of Acts is summarized in that verse, for from first to last the book is devoted to showing how the guidance of the Holy Spirit was granted to His witnesses, 'both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth'. It is well worth while for every student of Acts to keep that fact steadily in mind, testing its truth as he reads any part of the narrative, whether it is concerned with the individual enlightenment vouchsafed to outstanding men like Peter and Paul, or with the instruction given to the whole community when fateful decisions of supreme import had to be made as, for example, at the Council of Jerusalem, which by no mere accident, comes very near the centre of the whole book. (Note especially Acts xv. 28.)

Now 'power' in any of its manifestations must be treated respectfully, as all of us at this time of day have good cause to know. Observe the conditions laid down, and power will be man's coadjutor, enabling his puny strength to achieve

results which lie immeasurably beyond his own small compass of performance. Woe betide him if he be negligent or presumptuous enough to disregard those conditions — if he smokes in an explosives factory, or handles molten metal with unprotected eyes, or leaves unheeded the express instructions of the carefully prepared formula! The power that would have served him will annihilate him. If that be true of power as we know it in these days of totalitarian war, must it not, *a fortiori*, be true under the conditions Luke is describing? It is not for nothing that the relevant word is *δύναμις*, a word which modern science has appropriated and applied to its own inventions, for the principle holds good invariably, belonging to the warp and texture of the universe itself.

This prepares the modern reader for a fresh approach to the story of Ananias and Sapphira, the head and front of whose offending was not that they envied Barnabas his reputation with the church, but that they sought 'to cheat the Holy Spirit' (Moffatt's translation of Acts v. 3). We do not know which of them was the active agent, and which the consenting party; whether it is a New Testament variant of 'the woman tempted me', or whether Ananias took the lead throughout. What we do know is that behind the closed doors of their own home they thought it out and then put their plan into execution. Like Barnabas they too had land, and like him they sold it, but unlike him they kept back part of the price, 'and brought a certain part, and laid it at the apostles' feet'. Luke spares nothing of the effect of the parody, using precisely the same words which he has just used of Barnabas. One impressive feature in what follows is easily overlooked — Ananias told no verbal lie — indeed we never hear his voice from first to last. Sapphira, later on, was asked a direct question which she could not avoid, but her husband never said a word. He left his gift to speak for him, presuming that everyone else in that brotherhood would detect no flaw, and that no one would suspect that an unsundered portion remained in a safe place at home. He reckoned without Peter, and it is all important that we should appraise aright the Apostle's part as the story unfolds. We can, if we are so minded, and as most readers have always done, suppose that with supernatural insight he read the sordid truth in a flash, and as spokesman of the community pronounced sentence of death which was executed instantly — the victim had tampered with power, and through the Spirit-filled man met his just fate. But is that the only possible interpretation, or may we seek another which, though less obvious, does greater justice to the facts?

What are the facts? The chief, but insufficiently appreciated one, is that the victims were members of the Christian community, not adherents of the fringe like Simon the sorcerer (viii. 9) nor resolute opponents like Elymas (xiii. 6 ff.). We cannot tell, and have no right to guess, when they joined the church — we have no warranty for supposing that their conversion dated back to Pentecost, but we are on safe ground if we infer that they were within the fellowship throughout the events narrated by Luke as taking place immediately prior to their own appearance upon the scene; that is, they had witnessed, not as outsiders but as members, the return of Peter and John to their own company after their examination by Annas and Caiaphas (iv. 23-31). In the light of what was to follow, the closing verse of that paragraph has an especial poignancy: 'And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the

word of God with boldness'. Ananias and Sapphira knew from personal experience the power of the Holy Spirit in the community life, just as earlier it had led them to make their own decision to enter the fellowship. Yet, with their eyes wide open, they went to work 'to cheat the Holy Spirit'. But 'were their eyes wide open?' — is it not part of the mystery of sin that our offences have their genesis and growth, and do not arrive all of a sudden at maturity? First an idea is entertained instead of being instantly rejected, then it fructifies, and ere the sinner knows it the decisive line has been crossed, and what was once merely a concept becomes an act. The gradual process is part of the armoury of the arch-deceiver, and it is not until some sudden revelation, perchance the grief in the voice of a trusted friend, makes the whole miserable sequence clear to the infatuated culprit, that he knows at last the depth to which he has fallen. It is at once more fair and more Christian (are they not one and the same?) to see in Ananias and Sapphira not monsters of iniquity who perceived throughout the full significance of what they did, but a man and a woman who dallied with a temptation until it mastered them. There is a danger also lest we misjudge Simon Peter, for so much depends upon the inflexion of the voice with which his words are read: 'Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God'. They can be read, and generally are, as a judicial sentence, but with greater probability they were uttered more in sorrow than in anger, as by one brother to another, with the thought of remonstrance rather than as a sentence of death. Their effect on Ananias was overwhelming, for he had known the power of the Spirit to convert and to console. He saw himself at last as he really was, with all the specious self-excuses swept aside, and he died, appalled at what he saw, as did his partner when her turn came. They passed beyond the reach of the brotherhood whose trust they had betrayed, and no prayers nor penitential discipline could avail to save them.

So interpreted, the story of Ananias and Sapphira passes out of the dubious land of legend and becomes a salutary reminder to all who profess and call themselves Christians of a peril from which none is immune. The circumstances change with every generation, but the fact of the presence and power of the Holy Spirit does not change. It is still possible for the Christian community to be led to new and enlarged conceptions of obligation and self-surrender or both, and for individual members of that community to make their own private reservations for contracting-out from a whole-hearted dedication. They may think it possible to accept the principle but endeavour to avoid the personal sacrifices which its practice would involve. The air is thick with manifestos, declarations of Christian aims, and the whole world has given its enthusiastic welcome to the Beveridge Report — the Christian churches most of all. Yet the ineluctable fact remains that whatever Parliament, Congress, or World Conference may decide, the final word regarding his own participation in any New Order rests with the individual. He or she may, through inheritance, frugality, industry or personal business ability have fared quite well under the old order of society which now stands condemned. So long as any New Order is in the making

he may give its general principles his warm approval (as a Christian believer perhaps he may feel that he can do no other) but what will his reaction be when that New Order impinges upon his personal profits or way of life? Will he feel then that general principles are all very well, but there is a limit to their application? All kinds of convenient loopholes and qualifications may present themselves, but will the Holy Spirit help him in the search for them? Let him beware lest he find his feet upon the slippery slope at the foot of which lie the remains of two people, husband and wife, who made the same mistake nearly two thousand years ago.

WILFRID L. HANNAM

EXPOSITORY PREACHING

FOR at least three reasons it may not be amiss to turn to this question: first, most ministers look forward at this season to a fresh start in their pulpit ministry; secondly, there is a rising tide of interest in the idea of a divine revelation, men are growing weary of a vague humanism; and thirdly, signs are not wanting among writers on homiletics and preaching that something is being done to guide men's steps back not merely to the words of God, but to the Word of God.

Let us begin with a word about both terms in the title. By exposition is meant interpretation or a bringing out the idea in the author's mind. Later a preacher may apply the truth to modern conditions as he sees best, but the expositor's first task is to discern accurately and to set forth clearly what the original speaker or writer meant. All comment, criticism or application is premature until this is done.

Secondly, a word about preaching: the expositor begins as a student, but his labours do not end there. When the living truth enters his soul it stirs his judgment, feelings and imagination; it challenges his conscience and moves his will. In prophetic language, it comes upon him as a burden. He realizes that it has come from beyond himself but it is entrusted to himself, and for others. 'When the lion roars who can but hear.' 'Thy word is as a fire in my bones.' 'I believed, therefore have I spoken.' As a student at the outset, the preacher may be as dispassionate as a robot, but as the vision breaks upon him, and possesses his entire personality, then is he likely to become the medium of powerful preaching.

The tragedy with much present-day preaching is that it never passes the frigid zone of the soul. We are so eager to be coolly scientific that we have ceased to be men. Now while rant is artificial heat without light, preaching that is the outcome of intellectual activity alone is not the preaching of a man's full personality. Nothing less than the consecration of the whole self will move the ordinary congregation. We must not regard the prophetic office as an opportunity to set forth a few theories about God and life and leave it at that, as a lecturer on the history of philosophy might instruct his students. That is not a gospel. Expository preaching springs out of a vision, conviction, and a sense of obligation due to the power of the word upon ourselves.

Let us consider some assumptions and conditions in expository preaching.

First, it is based on the belief that God has spoken to men and that in Scripture we have a record of that revelation of His character, purpose and grace. The preacher's mind must be made up about this cardinal fact. If this be true the expositor will discern that divine word, and his own views and that of contemporary writers will have a secondary place. Such preaching will sound the death-knell of much humanism that is offered to-day as a gospel. In the 'Reply of the British Conference to the Address of the Irish Conference for 1940' will be found these words: 'We have been deeply affected by the secular temper of our age, and our preaching is often concerned, rather with the events of our times, than with the Eternal Gospel.'

This is as true of Ireland as it is of England. It would be a blessing to our people if we could leave the current interpretations of the war, schemes of reconstructions and post-war conditions aside for an interval and seek to explore the things that eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive, yet that God reveals to man by His Spirit. We have all sat in group discussions where it was said we were to pool our ideas, and it would have been time better spent had we been pooling God's ideas.

Similarly, I feel about Psychology and Psycho-analysis. There are instructed Christian psychologists doing noble work, and there are the others, and we have no intention of confusing them, but the point is this: Psychology is a positive science, it begins on the human level and unless it wanders into metaphysics, it ends on the human level. It can only rise above its own level by ceasing to be itself. Revelation begins with God. It is the overflow of a love that would not let us go. It is grace, and only in God can we find the ethical and religious criterion by which to judge man. We are not at all likely to cast up from ourselves a norm that will condemn or slay us. Nor again by discerning God's Word do we mean what Oxford Groupers have sometimes called 'Listening-in to God'. The listening in quietness is most desirable, but let us beware that we do not regard the first thoughts that rush into our minds as revelations from God. Psychology is most useful in showing where many of these messages can come from. Wesley met the same tendency among the mystics or, with him, Quietists. He grew alarmed at the fanaticism to which it could lead, and cried out: 'To the Law and to the Testimony—our grand task is to spread Scriptural holiness.' Over against an earth-born humanism or pseudo-psychology and a fanatical mysticism we are called to assert by unwearying study a revelation from God that judges and mostly condemns them all.

This seems the best place to say a word about Barthianism. Karl Barth saw as few did the ravages of an unchristian or anti-christian humanism on the Continent, that is of a deliberate attempt to make human opinion the measure and criterion of all in Holy Scripture. The standard was purely subjective, there was no concern to get a consensus *Ecclesiae* in a church guided into truth by the Spirit of her Lord. The schools of thought bore conflicting witness and left Europe without moral guidance. One section of Europe put its faith in Science, another turned wistfully to Roman dogma, and a third turned to a Reich Fuehrer. The preaching of Liberal Protestantism failed, and Barth saw this with insight and courage. He confessedly keeps his eye closed to anything that would seem to be only the witness of our own spirit. He demands the Word of

God, breaking vertically, so to speak, into our spirits. He repudiates *in toto* arguments from human experience, such as Dale gave us in 'The Living Christ and the Four Gospels'. The whole tradition of the Moravians, like Spenner, Schleiermacher and Ritschl, he repudiates. He wants us back to God's Word, not man's feelings. Forsaking Liberal Humanism he has espoused Kierkegaard, Luther, Calvin, Paul, Jeremiah, 'all of whom taught that man is made to serve God, not God to serve man'. He says: 'With all due respect to the genius shown in his work I cannot consider Schleiermacher a good teacher in the realm of theology, because, so far as I can see, he is disastrously dim-sighted in regard to the fact that man as man is not only in need but beyond all hope of saving himself, that the whole of so-called religion, and not least the Christian religion, shares in this need, and that one cannot speak of God simply by speaking of man in a loud voice.' In his eagerness to get us back to the Word of God as given, Barth almost ignores the Johannine truth about the Light lighting every man, nor can he tolerate Quaker teaching. Man is dependent on something beyond himself. He is not self-sufficient. Out of an unclean you cannot bring a clean thing. Awe, dependence, humility before God, or waiting for the Divine Voice in the Scripture, the genuine *verbum dei* are desiderated—God alone must be heard. And because he would not surrender the Word of God to the word of the Reich he is a temporary exile. Let us heed his witness.

This leads us to the Divine-Human Elements in Scripture. We are now, as students asking for the indubitable Word of God, but the gold we see is buried in the quartz. When the Reformers rejected the alleged, infallible authority of the Pope they had an easy alternative in an infallible Bible. Calvin articulated what Luther and Melancthon had been heading for, viz. verbal inspiration. Every word was God's word laden with meaning and an end to controversy.

But two difficulties raised their heads. (1) Large tracts of Scripture, such as racial taboos and tribal wars, seemed to bear indifferent moral and religious fruit, and (2) the various books of the Bible do not enforce a uniform standard of moral and religious teaching. These two facts were recognized by some long before the nineteenth century. To overcome Difficulty Number One about the religious value of taboos, etc., liberal use was made of allegory, but allegory is also a subjective method, and many allegorists, as witness the various interpretations of the same Scriptures by our modern allegorists. To overcome Difficulty Number Two, that is, inconsistency in the moral and religious views of God and conduct, men struck out the idea of progressive development in man and a corresponding self revelation in God. So it is in the life of the individual, and so it has been in the moral and religious development of Israel. Almost everyone thankfully accepts this view to-day. But this view of the revelation in Scripture makes our work as expository preachers all the harder. As in the incarnate Lord and in the Holy Church, so in the Bible the divine element is blended with the human. It is not even as clear as the gold in the quartz. Where the human ends and where the divine begins what can be called inspired revelation and what human reflection, is not always easily seen. We envy Calvin his verbally inspired Bible!

This raises acutely a question we cannot overlook — the inspiration of the Scriptures. How can we recognize this something called inspiration? It is not enough to say with the Romanist that the Church has decided the Canon.

Extraneous authority alone never convinces anyone concerning any kind of inspiration. As we sit at our desks with an open Bible how can we detect this divine inspiration? Let us come at it thus: By what process did the first disciples come to believe that in Jesus of Nazareth they met One whom later they called 'the only begotten Son'. It was by the power and moral perfection of Christ's life. It was by what He was and revealed in them. Jesus was His own credential. 'He that is of the truth heareth my Voice.' Jesus immediately made men uncomfortable. He judged all whom He met. He was the kind of person we all ought to be. Men had no higher criterion than He by which to judge themselves or Him. Now the point is this: As Jesus was the new and perfect standard and revelation of God to men in say, A.D. 30, so the message of Jonah with its glorious universalism c.400 B.C. of the Unknown Prophet with its message of redemptive suffering, of Amos with its revelation of divine righteousness c.870 B.C., or of Moses with its sense of the unity of God c.1200 B.C., all superseded what had gone before. They did not contradict what went before, they transcended it, and so doing superseded it. Speaking of architecture in post-war days some one said lately: 'There is an ideal London to be revealed, but no architect has yet seen the vision; when it comes it will condemn all that has preceded it.' The expositor's great task is to detect the great moments of transition from a less worthy to a more worthy conception of God and His Holy purpose; he will find that there is that in the Bible at various stages that out-modes, if it does not condemn all that preceded it. If one ponders for example Genesis iv, 24, Exodus xxi, 24, 25, and Matthew v, 38-44, they will find such transition stages.

Keeping this idea in mind as we sit down to interpret the Scriptures, two or three principles must be kept in mind. (1) To see the divine significance of any Scripture we must grasp clearly the original, historic conditions, and mark carefully the new revelation given. (2) However great the advance of such a word at that time may have been we must always relate it to the fuller truth as it is in Jesus. 'Time makes ancient good uncouth', and the better may become the enemy of the best. (3) Owing to the differences in literary form, idiom, and the conditions of knowledge at that time it will be necessary carefully to decode the abiding message and retranslate it into pure twentieth-century English, if its power, as God's Word, is to be felt. Let us take two illustrations — Jacob at Peniel and the teaching of Amos. Anyone who ponders Charles Wesley's *Wrestling Jacob* (M.H.B. 339, 340) will see the imperishable revelation in that story in Genesis xxxii. The medium is something like this: You see a bigamist whose past actions have put him in terror and moral fetters. He is a wealthy but conscience-haunted man. The ways of fate have brought him face to face with an ancient wrong. To-morrow he must try conclusions with the one he wronged. Will it be strategy or conflict? A feud or a new way of moral honour? Read your record and catch the deeper meaning intended by the compiler J. Jacob is alone. A man comes to him in the darkness of his soul; he throws him to the ground not once or twice, the stranger does him injury and then would feign fly. But the story means more. Jacob resolves to engage the stranger more closely, his grasp of faith increases, his sense of spiritual reality deepens. It is God closing in upon a sinner, full of moral possibilities. God, sin, forgiveness, faith, hope, are all as truly here as the gold in the quartz. The expositor's task is to

see the human medium and the living word, the earthen vessel and the heavenly treasure, both are present. Similarly, in Amos we have political conditions under Jeroboam II in Northern Israel, that would fascinate an economist. Prosperity in trade, a social cleavage between 'the haves' and 'the have-nots', effeminate luxury and poverty, a street-preacher from over the border — a layman; at court a Cranmer and a Henry VIII. But what has the lay-preacher to say? Let us quote Dr. H. Wheeler Robinson: 'Amos proclaims in God's name (1) Justice between man and man is the one divine foundation of society. (2) Privilege implies responsibility. (3) Failure to recognize and accept responsibility will assuredly bring retribution. (4) Nations and, by analogy, individuals are under obligation to live up to the measure or light and knowledge granted to them. (5) The most elaborate worship is but an insult to God when offered by those who have no mind to conform to His ethical demands.' Here it will be difficult to see the moral and religious advance in revelation unless the political conditions are mastered; and, may we add, because the prophet of Tekoa spoke to a nation and not to an individual, his message has peculiar preaching value to-day.

On the general question of expository preaching one or two words may be added. Probably most ministers have known the bugbear of finding two, if not three, sermons a week for the same congregation. Here is the solution of the problem, as Spurgeon, Parker, Dale, McLaren, and others found. We have not to extract from our intellectual and moral poverty or ingenuity our messages. The word is given, 'Preach the preaching that I bid thee'; but we have to master, interpret and proclaim the given word.

This work is hard. It requires self-discipline, tenacity of purpose, devotion and the elimination of much in books and subjects that interests us. It is easier to arrest attention with a passage from the morning paper than it is with one from Amos. Amos, however, has worn well for over two thousand years and 'the things that are seen are temporal'.

In 1765 Wesley wrote 'a letter to a friend' from Londonderry, and in it he uses these words: 'In 1730 I began to be *homo unius libri*; to study (comparatively) no book but the Bible' — and again in the immortal preface to the standard sermons he wrote: 'At any price give me the Book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri*!' Is it not possible that the coveted revival of religion would come through expository preaching rather than through the persistent overhaul of our ecclesiastical machinery?

ALEXANDER MCCREA

BUILDING THE TEMPLE OF LASTING PEACE

WARRING nations always take care to label the other side 'The Aggressor'. The nations are not conscious hypocrites when they sign their Peace Pacts. The nations — as nations — do not want war. But unfortunately they do want their own way, and none has yet been willing to pay the price which peace demands. It is in order to suggest what that price is that these words are being written. Wishful thinking will never build the Temple of

Peace: if it could, that temple would long ago have been built. It is not sufficient to prefer peace to war, for, for at least three thousand years that preference has been openly expressed and the sentiment belauded. For although the 'Modern Peace Movement' has existed for something like five hundred years, its roots go right back to the prophets of Israel and even to the times of so-called Pagan philosophers like Aristophanes.

The 'Modern Peace Movement' may be said to date from the middle of the fifteenth century. In the year 1462 the King of Bohemia proposed a Federation of the Christian nations. Towards the end of the sixteenth century Henri IV of France advanced a similar plan. During the seventeenth and eighteenth centuries numerous schemes were drawn up for the purpose of assuring a permanent World Peace. Famous names in this connection are those of Emeric Cruce, the Abbé St. Pierre, Liebnitz and others. At the beginning of the eighteenth century Jeremy Bentham elaborated his plan for a Universal and Permanent Peace. In Germany (notwithstanding Lord Vansittart and his Butcher-Bird theory) Lessing and Horder were great protagonists for European Peace, while the greatest of them all — Immanuel Kant — wrote a plea for eternal peace. In 1816 the first Peace Society was founded in London, while Geneva followed in 1830. In 1889 the first World Peace Congress was held in Paris. In 1898 Ivan de Block published his monumental work on war, an attempt to paint war in its true colours and, more important still, to trace some of its causes. It is said that this book so influenced Tsar Nicholas II of Russia that he conceived the idea of inviting the Powers to meet at The Hague. Since then many peace societies have come and gone. The cynic may well ask 'Have they accomplished anything?' Perhaps at least it will be conceded that they have tried. Quite true, they have not succeeded yet in ridding the world of the scourge of war. The forces arrayed against them have been too strong. The deadly secret international of the armament firms of the world has been spreading its tentacles in all the lands even while proposals for world peace have been publicly discussed. Armament kings — in days of peace — seem to know no other patriotism than the patriotism of profits, consequently when war came in 1914 the guns made in one country were frequently used by the enemy to mow down the workers from the land in which they were made. We pass over the Treaty of Versailles, as the effects of that treaty would need an article in itself; we pass over the policy of Poincaré and Clemenceau and others of their time, a policy which, in the judgment of the writer of this article, did more than anything else to prepare the soil in which the poison tree of the Nazi Faith could take root and grow; we pass over the treatment given to the Chancellor Stresemann and other pre-Hitler Chancellors who did their best to win the victors to a less vindictive policy, and state our conviction that Adolf Hitler was the inevitable 'throw-up' of the policy of the victorious Powers between 1918 and 1931. Nor will the policy of the Powers since Hitler's advent bear investigation. And now to retrace our steps. I have tried to show that while there has been a peace movement in the world since the days of the prophets of Israel, and what may be called the 'Modern Peace Movement' dating back at least some three or four hundred years — these movements coming to a head in the establishment of the League of Nations in 1919 — ALL THESE MOVEMENTS HAVE FAILED. Many have tried

sincerely; but all have failed; the condition of the world to-day proves that. There have been moments when we have thought they were succeeding, moments when the peace-makers of the world have had reason to believe that the stones of the Temple of Peace, having been well and truly laid, the structure would soon be erected. One such moment was 1920. In that year it was decided that all disputes calling for judicial settlement should be referred to an international tribunal, established that year at The Hague. This was the Court of International Justice established under the auspices of the League of Nations. In 1928 we had the Paris Peace Pact—sometimes called the 'Kellogg Pact', because of the part played by the American Mr. Kellogg in its organization. Fifty-nine nations signed this pact, by which they condemned recourse to war for the solution of international controversies. But such were the loopholes and exceptions—all the great nations being equally to blame for claiming these—that the Kellogg Pact, from which so much had been expected, was seen to be but another 'Scrap of Paper' only fit now to be consigned to the wastepaper basket of the 'Great Powers'.

From this brief survey of the peace-making of the past, it now remains to ask the question, seeing that we are in the midst of the greatest war of all time, ARE THERE ANY CONSTRUCTIVE PROPOSALS, ACCEPTING WHICH, AND ACTING UPON WHICH, THE PROCESS MAY BE, IF NOT REVERSED, MADE MORE POTENT FOR THE END WE HAVE IN VIEW? I believe there are.

One of the most encouraging signs of our times is the very large number of books and pamphlets with which to-day the market is being flooded, which advocate new and more vigorous, not to say revolutionary new adjustments, acting upon which, the world may win perpetual peace, rejecting which, permanent peace is not only unlikely but impossible. Take for example, *When the Fighting Stops*,¹ by G. D. H. Cole. Mr. Cole points out that the first problem to be tackled when the war is over will be the feeding of the people; after that will come the restoration of productive capacity, and then the shaping of plans for the longer-term settlement. He confines his attention to European issues, although of course the Far Eastern problems will also be acute. There will be the problem of Malaya and Burma: are they to be reconquered? If so, how? What of the reorganization of the Dutch East Indies? and what of the future of India? A pressing problem will be the attitude of the victors to the governments they find in existence in various parts of Europe. Will they use, or will they destroy the governments which Hitler has set up? These questions are easy enough to answer on paper, but quite different when faced with the fact of government. It sounds so easy to say, 'String up the Quislings to the nearest lamp-post', but some economic structure must be allowed to remain for a time, or anarchy and famine would result. It seems, thinks Mr. Cole, that we may, for a time, have to deal with governments with which we have very little in common, and many of which we do not like at all—though under as strict a political supervision as can be arranged. It seems then that we should be prepared to take over, for a time, what is useful in the Nazi machine and develop it for peaceful construction rather than, as at present, for purposes of war. Thus, effective reconstruction on a democratic basis may not be inconsistent with leaving where they are certain men who

¹ National Peace Council, 144 Southampton Row, W.C.1.

have been running the machine under the Nazi order. Of course it sounds more patriotic and will probably evoke much more enthusiasm to say, 'Clear out the Nazis — lock, stock and barrel' — but statesmanship implies a good many things which the unthinking crowd does not receive with rapturous applause. Above all, unless German industrial power has been quite wiped out by British bombers, German industry must be so organized that it may supply the requirements of the countries which she has overrun. As Professor Julian Huxley has pointed out: German industry should flourish after the war — not for German dividends — but to rebuild and rehabilitate much of the Continent of Europe which has been so ruthlessly destroyed. Germany must thus become again the chief market for the agricultural products of the European countries which to-day are her victims. For one of the best preventives of a future war will be to solve the problem of German unemployment, not as Hitler did — by a programme of re-armament: that must be absolutely forbidden — but by creating such conditions as will set the wheels of her industry revolving in constructive tasks of rebuilding the ravaged cities of the Europe she has done so much to defile. In the words of G. D. H. Cole: 'The main safeguard against German re-armament must be the creation of a Germany that will not want to re-arm. That means a prosperous Germany set in the environment of a peaceful Europe.' Mr. Cole makes another suggestion, which must be the subject of a future article, in which this theme will be developed, viz. that a really sound and lasting settlement in Europe depends upon the disappearance of independent sovereign states, and on the creation of supranational authorities to which effective sovereignty in many matters will be transferred. We must beware therefore of entrenching the idea of independent nationality by the imposition of huge national debts. By a foolish policy of reparations we may sow the seeds of World War No. 3: and that is the thing we are out to avoid.

In *The Future of Germany*¹ — a publication by a number of eminent thinkers and workers in the realm of internationalism — this theme is developed. The first article, by Mr. Gordon Walker, who is a lecturer in History at Oxford University, says in other words many of the things suggested by G. D. H. Cole in the pamphlet to which I have referred, the gist of Mr. Walker's contribution being that to destroy Germany would be to destroy the whole European economy. Germany has a particular geographical position and is an important market. A place must therefore be found for Germany in the new European System. Germany must be encouraged to destroy her militarism. Germany herself must be encouraged to destroy her Nazi Party, Big-Business War Fomentors, the Junkers, and the Army. We must create a world in which there is room for such a Germany, but no room whatever for a Germany, or any other country, that will not subordinate its idea of Nationality to the greater good of the World Community.

Mr. H. N. Brailsford, whose book, *The War of Steel and Gold*, did so much to open the eyes of a previous generation, agrees with this main contention. In a fine passage he says, 'I want to see Germany's heavy industry and ours and America's setting to work to equip the backward parts of the world; to make machinery — not merely agricultural but industrial machinery — for India,

¹ National Peace Council, 144 Southampton Row, W.C.1.

China, for the Balkans and Eastern Europe. I want to see it done on a World Plan in which German heavy industry, like our own, shall play its part.' Of course this will be difficult. The idea of National Frontiers has become so ingrained that it will not be easily superseded. But it must be, or calamity will follow. There is struggle ahead, but it need not lead to War, though neither the American State Department nor our own Foreign Office will be found to be in any hurry to implement such a scheme. For the ideas will seem to them revolutionary. Moribund officialdom generally considers sanity to be mischievous. Mr. Brailsford is equally emphatic on the question of German re-education. The only people who can re-educate the Nazi-drugged boys and girls of Germany are the Germans themselves. To impose an educational system on a conquered Germany would be an act of folly which would have in it the seeds of future trouble. Maybe when this war is over we shall ALL need re-educating. For militarism is militarism whether it be found in Germany, or Britain, or America. A new education in internationalism will be one of the needs of the world after the war.

In 'Towards a World Order' we have the views of such eminent workers in the realm of International Relations as Salvador de Madariaga, Professor Gilbert Murray, and seven others equally famous. Professor Lionel Curtis gets to the heart of the matter when he says, 'The relations between sovereign states is a field of anarchy, where the will of the stronger must in the end prevail. And this must always be so, till the nations have ceased to be sovereign, and have brought themselves under the rule of one Sovereign International State.' de Madariaga in 'The Basis of World Order' takes up the question of the relinquishing of sovereignty by the various nations and he does so by the unusual method—a very clever device—of playing on the shortened name given to the United States of America, U.S. Says he, 'Until when we say US, we mean the nations of the world, we shall never have peace. It looks simple, but it is very difficult. No matter what machinery we set up, unless we can achieve that, we shall have failed. No nation is going to surrender sovereignty until the U S has been created. Scotland has never surrendered her sovereignty to England, she has merged her sovereignty in that of Great Britain.' Surely he gets to the core of the question when he says, 'Something done in the name of nations who continue to exploit the world, or even in the name of nations desiring the good of the world—yet maintaining their privileged position—becomes an entirely different thing if it is done in the name of U S'. 'To do something to Germany as a foreign nation is different from doing the same thing to Germany as a province of U S'. Madariaga's contribution is so suggestive that it must be read in its entirety. It may be thus summarized: 'If this country uses its powers of leadership in the right direction, the expectations of all of us would be crystallized in such a way that the material power would be available, but if this country shrinks its feeling of U S, then there will be no power; and it is then that Germany will rise, and the good things of the soul will be beaten in another war. IT IS INDISPENSABLE THAT THIS COUNTRY SHOULD CLIMB TO THE TOP OF MATERIAL POWER BY WAY OF MORAL LEADERSHIP. Peace means justice; justice means community; the community means U S and public opinion . . . What is wanted is that the leaders of the United Nations should say "We believe in U S; we are U S. We are going to act no longer in the interests of

the United States or of Great Britain, thinking — for example — which of us is going to control the air-lines of the world. We are going to advance only on the common lines of world unity, even if we have to go slowly”.’

If that were the spirit of the nations how could there be war? Truly we have a lot to do ere we build the Temple of Lasting Peace! One thing stands out clearly. There is no way to our goal save by the limitation of sovereignty, for we are confronted to-day by the breakdown of a world organized politically under a system of independent sovereign national states. ‘The future of the British Commonwealth lies in co-operation with the other nations and peoples of the world, in building a world political structure. For a beginning this will be regional, but it must ultimately lead to world government. In doing this Great Britain may become a State in a European Federation. The Colonial territories may all get their freedom, and those in Africa form part of an African Federation. If this happens, it means the end of the British Empire as it has existed in the past, though the process will not be one of decline and fall, but rather one of merging identity and institutions in something greater.’ So writes R. W. G. Mackay (author of *Federal Europe* and *Peace Aims and the New Order*). Mr. Mackay is an Australian lawyer practising in London. But there is another statesman practising in London, whose philosophy is, ‘What we have, we hold’. So where are we? And at present he has the support of a large number of the older Tories in the Conservative Party, and the newer Tories in the Labour Party! So we are in for a struggle. But let us at any rate make up our mind on one thing. If we hold the latter point of view we must get very busy again. For all our boys and girls should be trained to fight. For there are only two alternatives, and the aim of this article has been to state them. They are simply these: World Federation — something on the lines we have suggested, or World War No. 3. And if that comes, would it not be better for our children if they had not been born?

The time for half-measures is past. If we are to build a Temple of Lasting Peace, our building must be drastically different from that of yesterday. Drastically different.

We shall hear a good deal in the coming months about a small book — small in compass but big in ideas — published by the Student Christian Movement — *A Just and Durable Peace*.¹ Already groups of forward thinking men have been asked to study this book and make their report, and issue their reply. The Temperance and Social Welfare Department of the Methodist Church has its group working. Their report will be awaited with interest. The book is written by a number of the leading men in the American Churches and Universities, and should be read by all who read this article. The book has immense value — out of all proportion to either size or price. Limits of space forbid reference to any but one of the contributions. It is by Pitirim A. Sorokin (Professor of Sociology, Harvard University). He bases his thesis on the idea that Christians are under a duty constantly to seek changes which will accomplish a nearer attainment to the Christian ideal. Thus a peaceful World Order must contain, within itself, workable mechanisms for peaceful change. He traces the failure of previous efforts to the fact that mankind has been viewed,

¹ *A Just and Durable Peace*, Student Christian Movement Press.

not as one organism, in which all nations, states, and large societies are inter-dependent, but a series of separate isolated nations, states, and societies, without any permanent and strong ties binding them together. He shows how permanent inter-dependence and the possibility of a true international organization are linked together. Group egotisms inevitably lead to conflicts which inevitably lead to war. That, of course, was the fundamental reason for the ineffectiveness of the 'League of Nations' on big issues. The League had certain small triumphs to its credit: but its failure on big issues was one of the heart-breaking tragedies of history. Did not a leading member of the British Government declare on one occasion: 'We shall certainly support the League of Nations, provided that British interests are safeguarded!'

And now we have been driven to the conclusion that there are no British interests if they conflict with the possibility of international harmony and goodwill. The time has come to get to grips with vested interests. In the past we have allowed them to resist — they had to resist or go under — any effort towards the fundamental changes required for the establishment of lasting peace. The time has come for a determined effort to sweep them out of the way of sane progress. It is put thus by Sorokin: 'Planners of such a peace were in the position of the planner of an ideal city prohibited to tear down, to alter, or even to touch any existing building from tenement house to mansion, any crooked street, any breeding place of disease or focus of infection. Clearly, no planner can build a healthy and beautiful city under these conditions. At best he can only repaint and slightly remodel a few of the buildings, but such a renovation does not create a new city. Under just such restrictions have laboured all those who from time immemorial have dreamed of the building of a City of Eternal Peace. They were doomed to be merely Utopian dreamers and practical failures, thwarted by the gigantic resistance of the vested interests of most of the existing social, economic, political and cultural groups.' Few students of world conditions would quarrel with this diagnosis. Thus was President Wilson thwarted and beaten; and thus did George Lansbury become a voice crying in the wilderness of a world-order bound for destruction. The Temple of Lasting Peace cannot be built by tinkering with existing conditions. There must be vital change. Otherwise, when this war is over, we shall secure — not lasting peace, but a temporary armistice. What then are the indispensable conditions for the building we have in mind? Let Professor Sorokin answer: First: Without the organization of a moral universe no lasting peace is possible; consequently, in all states, nations, and social groups there must be a set of fundamental norms and values which shall be universally binding. Second: Implicit limitation of the sovereignty of all states in regard to war and peace; and third: the establishment of a Supreme International Authority — and that authority must be sufficiently powerful to enforce its decisions. And these are the kind of 'norms' he suggests. (How often have I heard the late George Lansbury plead in almost identical terms.) 'If not the sublimest norms of the Sermon on the Mount, which transcends the power of most mortals,* then an approximation to these norms in the form of the imperatives. "Do not do to other groups what you would not like other groups to do to your group" and "Do to other groups what you would like other groups to do to you and to your group".'

Simple! Yes: very simple. But there is no other way to build the temple of lasting peace. Without this minimum of moral organization no lasting peace is possible. If on Point two, someone objects: no such limitation is possible; the Governments of to-day would never stand for it! Very well: get ready for the alternative. The alternative is World War Number Three. Or if you say, 'The third point is too Utopian! the world is not ready for such an international body as you visualize.' The answer is equally plain: no lasting peace can be established on any lesser terms. This article has been written under a sense of urgency. The times are ripe for these suggested attempts at World Re-organization. To-day as never before the nations are interlocked. Times of isolation can never return. The upholders of vested interests may oppose: but to-day their power has been decisively weakened. Old aristocracies are dying, old governments are being swept aside, and to-day a world revolution is in being, out of which such changes might be attempted. In the opinion of the writer **THEY MUST BE ATTEMPTED.** To go back to the state of things existing before 1939 is impossible. Old frontiers have gone for ever. Let them go. Old dynasties will never be revived. Shed no tears for them. All that is needed is vision, courage, faith — with these, in the words of Sorokin, 'We can, to the greater glory of God, and the greater nobility of man, build the Temple of Lasting Peace'.

PERCY S. GARDEN

JESUS IN THE OLD TESTAMENT

HOW profound and luminous a principle of exposition that was which Jesus expressed when He said to the Jews: 'Ye search the scriptures, because ye think that in them ye have eternal life; and *these are they which bear witness of me.* (John v. 39). We no less than those Jews are prone to go to our Old Testament Scriptures expecting them to speak to us of themselves; and to us as to them, when so approached, they prove unprofitable for life. It is when we go to them in order to learn afresh of our Saviour that they become again the Word of God, 'living and active, piercing and quick' (Hebrews iv. 12). Not so long ago the writer took part in a ministerial fellowship in which the Ninety-First Psalm came under discussion. There was very little that anybody had to say in favour of the Psalm. It was looked at, so to speak, in isolation; as though in it, regarded in its own light, we might expect to find some word of life. But no word was heard and no life was received. No man sought to pretend that its promises meant anything to him. In fact, we knew too much about life and we knew too much about the Psalm, and the judgment of the group was best expressed by someone who remarked that 'this was how the Jews thought about God, so many years before Christ'. It had become, through our poor acquisition of critical knowledge, one more museum-piece in the lumber-room of comparative religion; it had taken its place amongst that great number of Old Testament Scriptures which we feel free to neglect. It appeared not to have occurred to anybody there that it was possible that this Psalm might have a word to say to us *about Jesus*, or that by such means it might prove to be a Word of God to us about ourselves.

And yet, a moment's reflection would have reminded us of a disturbing fact, namely: that this Psalm came upon Jesus in the Wilderness *with the force of a temptation*. It was in fact, on what must have been His own representation of the event, the *only* Old Testament Scripture which, in the course of that Wilderness experience, the Tempter was able to use with a view to His undoing. We must understand by this, of course, that the word had arisen in His heart on that occasion with the power of a real persuasion: 'Cast thy self down: for it is written, "He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone".' Obviously, in His Nazareth leisure, He had not read the Psalm as we have done — contrasting it with universal experience to its disadvantage; relegating it to its proper but humble place in the History of the Religion of the Hebrews. No; He had read it then as addressed to Himself, and as rightly addressed. Only thus can we understand its point and force in the hands of the supreme Adversary. Is it possible for us, under the stimulus of this recollection, to return to this too-easily and too-widely discarded Psalm and discover for ourselves what witness it bears to our Lord, what assurance and provocation it holds for ourselves?

It does not, after all, require a particularly discerning eye to detect elements in this Psalm which distinguish it from most of its fellows. Let us note, for instance, what we have hinted at already: that it was written, if we may express it so, 'to an address'. This Psalmist is singing neither about himself nor about his God. In his own voice, up to the end of verse 13, where all is 'thee' and 'thou' and 'thine', it is to *somebody else* that he sings; in the three closing verses, where the voice is the voice of God, where all is 'he' and 'his' and 'him', it is *about somebody else* that he is singing. The address, it is true, is in cipher; the addressee is not named; but he is *described* in the opening verse as one 'dwelling in the secret place of the Most High', or alternatively as 'abiding under the shadow of the Almighty'. This surely is a thing of much more than mere literary significance? We are in the presence, here, of an element of crucial importance for our understanding of the Psalm. Any really satisfactory exposition of this Old Testament Scripture must depend, in the first place, upon a correct identification of its mysterious Addressee.

To suppose, on the one hand, that this 'secret place' is Jerusalem lying in the 'shadow' of the Temple; this 'dweller' any inhabitant of Zion, is to proceed in Biblical exposition on the principle of the Lowest Possible Denominator: the words, that is, cannot possibly be made to mean less. On the other hand, so to dilute these phrases as to make them apply to any and every 'believer' is to reduce the Psalm to nonsense by exposing it to the challenge of universal experience: it simply is not true of religious folk that they are any better protected from the calamities of their age than their unbelieving neighbours. Some principle of exposition differing equally from both of these is necessary if this Psalm is to be anything more than a piece of lumber, however venerable, to the Church of Christ. And in particular, exposition must proceed in such a fashion as to explain how it was possible for this Psalm to come upon our Saviour in the Wilderness with the force of a temptation: it must uncover in the Psalm some inescapable terms of reference to Him. Far from making its opening words mean as little as maybe, equally far from extending them to their widest con-

ceivable application, we appear here to be required to expound them in their deepest, that is their most spiritual sense: to let the words mean as much as they can be made to mean, let that narrow circle of their application to as few as maybe. God's dwelling, as we very well know, is neither here nor there, neither then nor now; He is always and effectually with those who love Him; and the final test of love is the simple but conclusive test of obedience. If we would know who it is that dwells in God's secret place we must look for someone of whom it can be said that he loved God with his whole heart and mind and soul and strength—someone to whom the will of God, that inscrutable will, was known; someone for whom life was synonymous with serving that will. We, who desire God much more for His comfort than for His will, who flee to God most often from the relentless nemesis of our wretched sin, we shall hesitate a good deal before we apply these terms to ourselves. They express a being with God less by impulse or penitence than by character and conviction; less even by desire and faith than by vocation and sustained obedience. Indeed, the great virtue of such an understanding of the opening verse of the Psalm is that it turns our eyes immediately away to Jesus: it makes all that follows in the Psalm a word of witness to Him. 'No one knoweth the Father save the Son. The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son doeth in like manner. For the Father loveth the Son and sheweth him all things that himself doeth. My meat is to do the will of him that sent me, and to accomplish his work.' (Matthew xi. 27; John v. 19, 20; iv. 54.) Give the opening words of this Psalm as deep, intense, spiritual, exacting a meaning as we will, and we must say of Jesus: 'All of this He was, and all of this He did.' If we are to identify anyone as one to whom this Psalm was *addressed* we must so identify Him. Let us then turn to the Gospels and see whether or not, towards Jesus as fulfilling the strictest condition of the Psalm, its great and miraculous promises were fulfilled in their turn.

There are three sorts of situation, in which the Gospels describe Jesus as being involved, which bear materially upon such an investigation. There is His contact with leprosy; there is His behaviour under mortal threat from storm; there are the not innumerable but all abortive attempts made upon His life by the Jews before the crucifixion. In all of these it appears that Jesus depended upon being granted some substantial immunity not extended to the generality of His fellows. If that be thought an ungenerous way of expressing it, let us say: that whilst He lived in confident expectation of a particular sort of death, He lived also in the rooted certainty, until that death should come, of being safeguarded and shielded in the way. It could not, in fact, have been more so if He had taken the words of our Psalm as directed personally to Himself. Our best course is to pass in detailed review the situations which we have in our mind, in order to see how far and in what sense its testimony was 'fulfilled' in Him.

The Gospels record only two instances of Jesus's contact with lepers: there is the solitary sufferer whose story is given us by the three Synoptists (Mark i. 40-45, etc.), and there are the ten lepers dealt with in a group of whom we learn from St. Luke (Luke xvii. 11-19). It is, probably, not without significance that of these two stories one is the record of a healing by a word and the other of a healing by touch. Over against this meagre recital we must, however, set the words of Jesus to the disciples of the Baptist (Matthew xi. 2-6), with their clear

suggestion that the cleansing of lepers was a not-infrequent happening; we should then be free to suppose of others beside the solitary man in the Gospel story, that they were touched when their scourge was cleansed. That touch, whether it happened once or more frequently, was a very distinguishing thing. We know that leprosy is not now, and was not then, inevitably contagious; yet in the view of Jesus's world it was sufficiently so to deter all but Him from any easy suffering of such contact. Was He, when He touched a leper, doing what doctors often have to do: accepting a personal risk for the sake of a patient? Or was He acting in the faith that since it was His Father's will that He should heal and since a touch was necessary in this or that particular instance, He could *touch with impunity*? Was it not most likely that He leaned upon the promise of the Psalm: '*He shall deliver thee from the noisome pestilence*', and found the promise kept? The circumstances were outwardly very different when He was awakened in the storm to find Himself surrounded by His disciples over-wrought by mortal fear (Mark iv. 35-41). What most impresses us in this story is the obvious fact that it does not appear to have occurred to Him that He was in any sort of danger at all. He even chid His friends for their fear, and for their lack of faith. What was the faith in which they were lacking, but which was so deep a root of serenity in Him? Surely, it was a faith in Himself: in Himself as born into this world for a certain Divine work, faith that until that work was done His Father would protect Him from all unforeseeable and therefore unavoidable danger? They, as seems to have been almost habitual with them, were most impressed by the lesser marvel: that the wind and the sea obeyed Him. We must not imitate them in their failure of perception, but expend our marvel upon the true mystery: that as preoccupied, in the deepest sense of the word, with doing His Father's will, He was *fenced about from any evil* with which some sport of Nature might threaten Him, and that He expected it to be so. Had He not read, and read as addressed to Himself: '*He shall give His angels charge over thee, to keep thee in all thy ways*'? When we turn, then, to the consideration of attempts made upon His life, we discover two sorts of narrative which it is useful to distinguish from one another. Such attempts appear to have been made, or the will to make them appears to have been present, on five separate occasions. In recording three of them the Evangelists use phrases which no degree of rationalism is able altogether to void of the sense of mystery — or shall we say frankly, of miracle? There is His 'passing through the midst of them' in Nazareth (Luke iv. 30); there is His 'going forth out of their hand' in Jerusalem (John x. 39); and, again in Jerusalem, there is His 'hiding himself' (R.V.) or 'being hidden' (R.M.) (John viii. 59). There rested an awe upon Him on these occasions, which these rather oblique phrases do something to convey to us even now, as of something not merely human or circumstantial in His escapes. A worldling would say that He bore a charmed life, but that would scarcely satisfy us. We prefer to see Him, as He certainly saw Himself, as the particular subject of His Father's care until His unique work was accomplished. There is no need to suppose that He was Himself merely passive, or a spectator, in these events. His own courage, address, serenity, resolution would take their share in moulding and deciding events. But supreme in His own mind would persist the assurance that He owed His immunity to God's care, and that this care would prove to be unremitting and effectual to the end.

There is to be found, in St. John's account of our two remaining instances, a phrase which makes this doubly sure. 'No man laid his hand upon him', says the Gospel (John vii. 30); and again: 'No man took him' (John viii. 30), '*because his hour was not yet come*'. Until that hour arrived, the hour in which it would be possible to say that His great work for God and man was 'finished', it was a bed-rock certainty in His own mind that *He had nothing to fear from the worst that Nature or Man might contemplate*. He walked and wrought in the certitude of a great faith, a faith which had been offered to Him in part at least in the Ninety-First Psalm. '*There shall no evil befall thee.*' That word He had taken to His heart as written for Himself. His own care was to fulfil to the utmost the character in which He found Himself addressed: to be sure that He should be found in all circumstances and in all particulars *abiding in God*. It is one of the foundation convictions of His Church that He was justified in His sense of a unique vocation; and it is on record in the Gospels that He was justified, no less, in His profound and unqualified faith in the power and fullness of His Father's care.

It is from this point, then, that we can best return to the Psalm in order to hear what it has to say to us, as distinct from Him. For any promise made to Him, as abiding by vocation and obedience in God, will speak with like hope and assurance to all who through the Divine grace walk as *God's servants* here below. The promise is not to believers as such; universal experience makes this very plain: it is not the rule, in an epidemic, to discover believers finding immunity through their faith in God; the blows of war, as we well know, fall indifferently upon sinner and saint. It was not to believers that the promises were made, but to the *elect servants* of God: to men and women in the world called from on high to some precise achievement, and living in obedience to their heavenly vision. It was not by mere coincidence that Moses outlasted so precisely the perils of the wilderness: it was by act of God. It was not as a helpless victim of natural law that Elijah, his labour done, cast off the garment of his flesh: rather, as sacred tradition by parable declared, it was by the intervention of God. It was not a woman's embittered heart that altogether determined the Baptist's death; he had been safeguarded until Messiah had come, and when he went it was as one who is called to rest, his task being accomplished. Paul did not survive all that experience of bodily and mental torture which he catalogued to his friends in Corinth as a man tough in sinew and mind above his fellows, but as a little servant of God upheld by Divine grace until his vocation was complete. And surely time would fail us if we sought to tell of them all: of Francis, of Luther, of Wesley, of Gordon, of Niemoeller? Their own care, the care of these elect ones and their fellowship, has always been directed towards their strict obedience: that like their Master they should be found in all circumstances and in all particulars to *abide in the will of God*. And to them, and to no others, as fulfilling the condition of the Psalm, its great promises have been infallibly fulfilled.

And yet, as there is never in any respect a simple equation possible between Jesus and ourselves, so there is a message in this Psalm which appears to have been addressed to Him and to nobody else. It is possible to read the Psalm in such a way as to accept the three closing verses as no more than a sort of post-script, an afterthought, even as a repetition in slightly altered phrasing of what

had been said before. But we recall, regarding these three verses, what we have already affirmed: that the Psalmist's voice gives place in them to the voice of God, and we must perceive that by this 'device' an emphasis has been given to these verses by which they overtop all the rest. It is not likely that an inspired writer would confine the Eternal to no more than a sort of 'Amen' to His own proclamation; rather it is likely that, to the heart to which they were addressed, these verses would convey a message more important than all that had gone before. So that we are in the position of needing to turn again to Jesus, asking in what He could have needed an assurance stronger even than that which He had drawn from the earlier verses of this Psalm. Our answer, surely cannot be long delayed nor given with any hesitation? His sorest need must have lain in His sorest anguish, in that *Passion* of faith and love, of submission and obedience, in which He died? However we regard it, His death was a unique death. It was not with Him, as it is with other little servants of God, a sign or token merely that His work was done. It was, according to His own profession, an integral part of His obedience, an essential element in the work He was set to do. As to that work, it was only in its earthly aspect, only in that part which pertained to the Incarnation, that it was 'finished' even upon the Cross. By far the greater part of His service to God and man remained, and still remains, to be done. And from His viewpoint, as alive in the flesh, all that greater work waited, for its accomplishment, upon His Resurrection. His immediate task, His fulfilled obedience, was — to die; by dying He surrendered every hope or possibility that might exist of taking up His vocation again, into the hands of His Father. The writers of the New Testament are unanimous about His Resurrection, that once it had happened it stood self-confessed in history as an act of God. And it was as a thing which must wait upon His Father's intervention that He saw it before He died. His work lay in His obedience; it was in His Father's hands that His eternal destiny remained. If we are not granted from on high some insight into the nature and quality of the anguish into which this obligation cast Him, there is no amount of exposition that can make it clear. But if we glimpse it through our tears of love and faith, we can see Him also comforted and assured and constrained and garrisoned in heart by the closing verses of our Psalm. Surely, had they been written with the most vivid apprehension of His circumstances they could not have been addressed more persuasively to His dependent heart? Surely, amongst all the Old Testament Scriptures in which He read the promise of His Resurrection, He read it here?

Because he hath set his love upon Me, therefore will I deliver him:
 I will set him on high because he hath known My Name.
 He shall call upon Me, and I will answer him;
 I will be with him in trouble:
 I will deliver him, and honour him.
 With long life will I satisfy him,
 And shew him My Salvation.

These words He heard, uttered by His Father's voice, as He approached His supreme anguish. To them He opened His heart, as He had opened His heart to the earlier promises of this Psalm in the lesser crises of His life. He consented to die, and perfected His obedience through suffering — that unique obedience

to which He was so largely constrained and in which He was so largely upheld by His understanding of the Word of God. How true He proved it to be: that they bore witness of Himself; and how true it still is that it is only when we read them as testimonies to Him that it becomes at all plain to us: that they were written, as He became incarnate, for nothing less than our own and the world's salvation.

REGINALD GLANVILLE

INDIA'S LEGACY TO THE WORLD AND ENGLAND'S VALUATION AND USE

FROM the Oxford Press in its 'Legacy' series comes a striking book on the *Legacy of India* edited by C. G. Garratt, with an introduction by the Marquess of Zetland. Twelve Essayists have been chosen to present Indian Thought, Literature, Art, Architecture (Hindu and Islamic), Archaeology, Philosophy, Caste, Language, Buddhism, Music, Science, Vernacular Literature, ending with a caustic essay by the editor on 'Indo-British Civilization'. In 460 pages, a packed conspectus of these subjects is given by English and Indian writers, and a very valuable introduction to modern views of Indian subjects as held by English-educated Indians is given. It may serve as a valuable handbook introductory to a theological or philosophical course, and of some value to students of art and science. It reveals too the immense value of Macaulay's influence in shaping the course of Indian education, providing through English language and literature for the millions of Indian students an entrance to the knowledge of the whole world. India by its rigid conservatism and caste restrictions was largely locked away by itself; and the invasion of Islam, with its persecuting creed, had but emphasized Indian exclusiveness and stimulated its pride: while its own achievements in mathematics, philosophy, and religious devotion had something to say for themselves. The English traders who founded an empire almost without knowing what they were doing, on the break-up of the Moghul power, and, in order to save themselves and theirs in the deluge, had among them some men of mark in education, who found out the real India by studying its great instrument of culture, Sanscrit, and thereby released to the world of the West, the knowledge of the growth of the Indian mind down the ages — a revelation that startled the western world. A long list of famous names, Sir William Jones, Wilkins, Colebrooke, the great Baptist missionaries, Carey, Marshman and Ward, linking hands with great German and French scholars at home in Europe, set free the plays and religious and philosophic masterpieces of India, the *Sakuntala*, *Baghavat-gita*, *Hitopadesa*, and finally the *Vedas* and *Upanishads*. Hastings and Wellesley, men of large views, carried forward the work by establishing a college for training English candidates for the civil service of the East India Company. But by and by came the necessity of modifying the inherited culture of India through the ancient Sanscrit language by the addition of what modern science had revealed correcting ancient misapprehensions. The realist science of the West had advanced far beyond the imagination of the East, and the

government of the growing English power demanded the use of a single means of communication for its services and commerce. No single vernacular would be as serviceable for culture and common uses as English, seeing that in it the literature and science of the world at large had by translations found their entrance; and when that magnificent mind and eloquent tongue which Macaulay possessed found expression, it carried the day for English with ease. Many attempts by non-comparable men have been made to belittle the powers and to challenge the judgment of Macaulay, but *securus judicat orbis terrarum*. And if proof were needed the writers of the essays in the volume before us are sufficient: the variety of subjects dealt with, and the facile use of the English tongue by the authors, lay India ancient and modern before us in noble and even at times exquisite English form, e.g. S. Radhakrishnan's essay on the essence of 'Hinduism', viewing the system from a philosophic standpoint, and treating history as a progressive evolution of man's idea of God, and human life as a progress in man's approximation to the Divine Idea in man himself; or if resisted, then to absolute annihilation.

The treatment in this volume of England's relation to Indian learning, art, and technical skill in the days of established peace lacks a sense of proportion. All that could be done for a long time was to meet the task of administration; to attack the vicious evils that existed, to begin the education on modern lines of a body of men on whom the administration could rely for service, and the task of providing food for a vast population that tended always to grow to the limit of supply. Inter-state wars and famines cut off the surplus in the old days. The *pax britannica* gave a new problem for a Christian overlordship and especially for its theory of human values as restrictive of caste pretensions. India presented a picture of corruption that seemed unbelievable, and in its usages in suttee sacrifices, female infanticide, child marriages, and the treatment of the untouchables, a mass of problems that taxed the utmost courage and skill of the Government. Even in our own days few English people realize that one hundred million more people have to be fed to-day than in the year 1901 when Queen Victoria died. The irrigation of fresh lands, and the provision of transport by road and rail need the utmost resources of men and money that can be raised in a land devoted principally to agriculture, where the labourer gets even to-day fourpence or fivepence a day, and a woman twopence. The famine question has been dealt with, but there remains the problem of the never failing increase, and for its solution there is no way out save by India turning its attention to entering at long last into the engineering markets of the world, untapping its vast supplies of metallic ores, and finding its principal energy for that purpose in the waters of the Himalayas and the electric heat evolved. But that of course involves a unitary world free from tariff restrictions, etc. The vast labour of India can cheapen the cost of well-being for the poor of the world, and the hidden gold of India can in a peaceful world initiate the industrial age of the land. The skill is there — the iron pillar of Delhi shows that, and the Tata iron mills tell the same tale.

The contemptuous language of the editor in dealing with the men who have begun a new age in India is simply deplorable. Macaulay's Minute on Education is 'sonorous', and Macaulay 'forgot Burke'. The Lawrences, Grant, Edwardes, Outram, Aitchison were 'rather narrow Christians'. The men who

held the Punjab and saved us in the Mutiny are above such adjectives. And even Macaulay's belief in the early destruction of idolatry among the respectable classes in Bengal is not so foolish; the Editor may read a lesson on that matter in studying again S. Radhakrishnan's transcendental Essay in his own group of Essayists. The terrific facts of the Mutiny did not hinder Victorian liberalism from finding a 'Clemency' Canning, and men who like him tempered justice with mercy, and began again the great task of governing with fairness and equity, and on occasion repressing wrong everywhere, in Indian States or in British India. England's fault appears to be that it trusted too much to the quiet effect of truth and justice to produce its own result in normal men and in due time. It is simply not true that Indian States were 'horrid examples': evil rulers were dealt with and our treaties kept. Nor is it true that Indian art was not encouraged either in Sanscrit India or in Dravidian: the work of Kipling's father up north, and the work of Indian craftsmen in Madras under Government oversight can teach a different story. As I write, in this room, a carved table from the Madras school of art and a carved book-rest from the untouchables in South India, trained in a Mission Orphanage Industrial School, will bear comparison with any work done in England, and this latter by the testimony of a man who won a gold medal for carving in England. It is fatal to take India for a subject of detraction, whether English men and women in it, or the people themselves. He that believeth in both need not make haste. Indian art will not die in any style or kind. The beautiful and the true perpetuate themselves, and the doors of the Artist's *atelier* are open to the winds of heaven, and the light of the world. The Taj is a world possession, and perfect craftsmanship has lessons that only real artists can read.

Possibly it is true to say that in regard to literature it is hardly possible for any man to attain the highest rank save in his mother tongue. If that be so then little needs be said of the works in English verse by Indian students save that they are of secondary character. Some have said that it is possible that even Milton's Latin poems would on occasion raise a smile on sombre Vergil's lips, as Frederick's French verse tickled Voltaire, and he perforce mended it and repaid his royal highness's gifts.

One fact that seems to be missed is the Dravidian antecedence to Aryan civilization, and the profound influence of it, linked up as we now see it to be, with the Sumerian civilization of Ur, and Mohenjo-dara, and Semitism. It is a thing of note that the latest translation of the Bible for Tamil folk takes and uses a Dravidian word for God and not a Sanscrit, a word that if Tamil scholars are accurate has in it two blended roots with profound realism and insight: *kada* to cross, and *ul* existence: giving you *Kadavul*: i.e. 'It or He who exists beyond the phenomenal'. An outcaste almost naked with spade in hand used it, and on inquiry being made pointed to the sky, and said he had never seen His temple, or image: and even Tiruvalluvar in his world-famous Kural addresses the Deity as being the Beginning of the World, 'as A is the fount and root of all knowledge and wisdom'; though he soon utters his despair of any figure to liken Him to: 'O Thou for whom there is no parable or likeness', everyone fails at some points. And yet, 'nothing has been learnt, if your learning does not land you in reverence at God's Feet'.

Finally, face to face with so much of religious faith at the base of Indian

thinking, feeling, and morality, even in a pariah, the soul being as Christians have believed from the days of Tertullian, *naturaliter christiana*, the Editor allows himself to say in regard to his countrymen and their churches: 'It is sufficient to put up a bungalow in which to live, some offices in which to work, and, rather grudgingly, a few churches in which the expatriated Englishman could worship his expatriated deity. There were none of the usual motives for erecting fine permanent buildings, except possibly to provide an imposing residence for a Viceroy or Governor'.

One had not thought that the Deity of England's folk in India was capable of being accounted for by such an adjective or that the Oxford Press of the oldest English University, that has on its scutcheon 'Dominus illuminatio mea' would allow its printers to set such a thing in type — an Englishman's God in India something like a primitive Jew's superstitious idea that Palestine was Jehovah's land, and leaving it, he had got out of touch with the Divine. But one can scarcely believe a second edition would leave that satirical slander crown the depreciations of a very strange essay. It is an example of England's fairplay in the matter of freedom to every form of belief, and its strongest expression.

JAMES LEWIS

WORDSWORTH'S STUDY OF CHILDHOOD

WORDSWORTH is very much a poet for to-day: the problems both of the inner life of the individual and of the state of men in society which concerned him are essentially modern problems, and ones which have counterparts in our own lives and our own age. His interests were in great measure what we should now call psychological interests. Two questions which posed themselves to him in early middle life, one of them intensely personal, the other more universal, were these: How have I developed from what once I was into a man still capable of creation, still possessed of self-unity, 'the deep power of joy', when so many other men seem to have lost these things; and what are the underlying causes of our society's restless concern with pleasure-seeking, with getting and spending? From what are men trying to escape? What is the cure for this fatal break between activity and the sources of power?

To Wordsworth, temperamentally an introvert, these questions were closely allied and the answers to them most likely to be found by self-examination, a journeying back within himself to the centre, a recollection of his own childhood around whose core maturity had slowly grown and deposited itself.

In *The Prelude* Wordsworth, at the age of thirty or so, looks back over his development, attempts to remember and to set down the significant periods of his growth, to recall the events of his childhood and youth which brought him experiences, and so to trace the stages by which he arrived at the possession of self-hood. All the time he is concerned not only with how self-unity is to be attained but with how it is to be preserved. Individuality is so precious a thing; how is it to be kept? Perhaps by loyalty to one's own past insights, to those joys and fears which once burst their gape upon the palate.

There is a dark
 Invisible workmanship that reconciles
 Discordant elements, and makes them move
 In one society. Ah me! that all
 The terrors, all the early miseries,
 Regrets, vexations, lassitudes, that all
 The thoughts and feelings which have been infus'd
 Into my mind, should ever have made up
 The calm existence that is mine when I
 Am worthy of myself!

It is, of course, not only in *The Prelude* that Wordsworth meditates upon childhood and its place in life. Parts of *The Excursion*, of *Tintern Abbey*, *The Immortality Ode*, and many of the shorter poems — one group of which Wordsworth calls 'Poems referring to the Period of Childhood' — are concerned with such recollection; and so are several of his contributions to Coleridge's paper *The Friend* and a number of his letters.

Wordsworth believed that there were three main stages of development: childhood, predominantly the period of sensing; youth, the period of feeling; and early manhood, that of conscious thought and self-realization. The natural child loves to use his senses. He is bodily active: he offers himself to life, exploring and accepting with his senses what it has to give. There is a simplicity in his approach. He has an appetite for life; what Walter de la Mare has called a 'hospitality' to it. The child in the true health of his mind has, indeed, an immense capacity for turning events into experiences. And those experiences build themselves up in the memory though they may for ever be lost to consciousness, or only remembered later on under a powerful stimulus of feeling and association.

From his sixth year, the Boy of whom I speak
 In summer, tended cattle on the hills;
 But, through the inclement and the perilous days
 Of long-continuing winter, he repaired,
 Equipped with satchel, to a school, that stood
 Sole building on a mountain's dreary edge,
 Remote from view of city spire, or sound
 Of minster clock! From that bleak tenement
 He, many an evening, to his distant home
 In solitude returning, saw the hills
 Grow larger in the darkness; all alone
 Beheld the stars come out above his head,
 And travelled through the wood, with no one near
 To whom he might confess the things he saw.

So the foundations of his mind were laid.
 In such communion, not from terror free,
 While yet a child, and long before his time,
 Had he perceived the presence and the power
 Of greatness; and deep feelings had impressed

WORDSWORTH'S STUDY OF CHILDHOOD

So vividly great objects that they lay
 Upon his mind like substances, whose presence
 Perplexed the bodily sense. . . .

. . . Nor did he fail,
 While yet a child, with a child's eagerness
 Incessantly to turn his ear and eye
 On all things which the moving seasons brought
 To feed such appetite — nor this alone
 Appeased his learning . . .

One of Wordsworth's most original conceptions, then, is that knowledge, real and worthy of the name, is organic, a living part of the mind which has received it, growing and developing within it, and gradually modifying the person of whom it has become a part. Such knowledge as this is sharply to be differentiated from information which has been merely received into the rote memory and stored in a compartment of the self separated from the rest. The mind of the child, Wordsworth felt, is not rightly thought of merely as an intellect, but as in essence creative. It works upon the external world brought in by the senses and creates an interior living and personal world from it. The mind is dynamic, an actual source of energy. The mark of activity of mind is emotion, and such activity must be spontaneous if it is to be real. Just as it is possible to make a ball roll by applying a hand to it so it is possible to make a child's mind revolve and work by artificially exercising it. But the sort of knowledge which matters is not to be gained in that way. Knowledge which is significant comes to the child as experience; it is three or four dimensional, not merely factual, though facts are a part of it. Knowledge so come by that it is a living part of the mind does not impede power; but dead knowledge coats the mind over and dulls it. Wordsworth felt that the country child had a much greater chance than the town one of quietly absorbing experiences and therefore of developing real knowledge of life and people, and of apprehending the littleness of man silhouetted against the infinity of the universe.

There was a boy; ye knew him well, ye cliffs
 And islands of Winander! — many a time,
 At evening, when the earliest stars began
 To move along the edge of the hills,
 Rising or setting, would he stand alone,
 Beneath the trees, or by the glimmering lake;
 And there, with fingers interwoven, both hands
 Pressed closely palm to palm and to his mouth
 Uplifted, he, as through an instrument,
 Blew mimic hootings to the silent owls,
 That they might answer him. And they would shout
 Across the watery vale, and shout again,
 Responsive to his call, — with quivering peals,
 And long halloos, and screams, and echoes loud
 Redoubled and redoubled; concourse wild
 Of jocund din! And, when there came a pause

Of silence such as baffled his best skill:
 Then, sometimes, in that silence, while he hung
 Listening, a gentle shock of mild surprise
 Has carried far into his heart the voice
 Of mountain-torrents; or the visible scene
 Would enter unawares into his mind
 With all its solemn imagery, its rocks,
 Its woods, and that uncertain heaven received
 Into the bosom of the steady lake.

There you have the setting down of a creative moment in the boy's life, which made him for ever henceforward a little different from what he had been before. And the moment comes to a boy, alone, in the natural silence following the shouts; as it comes sometimes at an instant of lonely fear. It was because of such revelations that Wordsworth in the *Immortality Ode* refers to the child as a 'Seer blest'. For Wordsworth imagination was another name for the power to experience; and the awakening of imagination which such incidents brought about was this very awakening of power to experience so essential to complete adulthood.

Though the normal child is an active creature, running and bounding in his pleasures, there come moments when he is quite spontaneously passive. Often they come in the tiny period of relaxation following some special effort or fearfulness; and these are the moments in which insight and understanding come to birth. There is a passage in De Quincey's *Literary Reminiscences* recording this statement of Wordsworth's: 'I have remarked from my earliest days, that if, under any circumstances, the attention is energetically braced up to an act of steady observation, or of steady expectation, then, if this intense condition of vigilance should suddenly relax, at that moment any beautiful, any impressive visual object or collection of objects, falling upon the eye, is carried to the heart with a power not known under other circumstances.' Particularly of the child it is true:

The eye — it cannot choose but see;
 We cannot bid the ear be still;
 Our bodies feel, where'er they be,
 Against or with our will.

Nor less I deem that there are Powers
 Which of themselves our minds impress;
 That we can feed this mind of ours
 In a wise passiveness.

Perhaps at the time of receiving an experience which sets up a creative disturbance in his mind the child may be able to answer no questions about it. It is only at a later stage, and very likely not even then, unless he is very self-conscious, that he will be able to point to a certain day and hour and know that then and there he was being educated, created, fashioned into manhood. Nevertheless it is such high moments which eventually make a person into an individual, an identity, giving him standards which are not merely man-made, binding his days each to each by a natural piety; so that even a butterfly may

become an 'historian of one's infancy', because it brings back to memory experiences and moments of feeling of long ago. Memory is especially a precious thing when it acts as a direct function of individuality — when it is used not to remember facts but actual experiences and moods which once were felt.

It is obvious that Wordsworth felt keenly how important it is for the child to be in touch with nature so that he can feel its life. A natural environment supplies the appropriate raw materials for sensation and hence for the nourishment of the imagination and inward spirit. It brings beauty and fear, a knowledge of the suffering inherent in life, a sight of man against the right background — in a word it enlarges the whole understanding. The effect of nature in deepening the spirit is well shown in the description of the upbringing of the Wanderer in the first Book of *The Excursion*: when he arrived at manhood, we are told:

... he could afford to suffer
With those whom he saw suffer.

He is *strengthened* to endure not only on his own behalf but on that of others; he can 'afford' to suffer because his spirit has resources built up from the riches that Nature has bestowed upon him.

This sympathy and strength could best be achieved, Wordsworth thought, if children were brought up among friends and away from crowded towns — where appeals to the lower nature were visible at every turn, in Wordsworth's day as in ours. The shepherds and open-hearted peasant folk whom Wordsworth knew in his childhood did not make the pursuit of money or of fame their goal. They were warm-hearted people: and to Wordsworth their warm-heartedness was in itself a creative thing.

Wordsworth wanted kindness and the power of human sympathy to be a product of the child's upbringing. Kindness he saw as an offspring of imaginative perception, and as itself an essential expression of individuality and life. Greetings where no kindness is and all the dreary intercourse of daily life are condemned essentially because they are unreal, not expressions of individuality or inward spirit. Most of his rustics are kind because they have within them, undestroyed, a life which has been protected from disintegration by the armour given by those experiences of quietness and beauty which have been a part of them from their earlier years. A happy childhood he believed essential to uncreviced and uncontorted development. The normal child, like the green linnet, takes pleasure just in living — and the significant thing to notice is that in Wordsworth's view it is such spontaneous pleasure which actually makes a virtuous life possible. It is the soul which finds her pleasures without pursuing them that

Doth find herself insensibly disposed
To virtue and true goodness.

It is not, however, merely the child's joys that are important, but also his fears. For fear too is a sort of self-giving, provided that awe is a part of it. The poetry of Wordsworth may seem to the modern mind to give a strangely large place to the educative power of fear. Again and again the children in Wordsworth's poetry recognize in fleeting moments of feeling and awe, the elementality of things. They sense from time to time the place of man in the universe and are

humbled and disciplined thereby. Children are close to nature; the darkness of the ground, the hugeness of the clouds, the vast folds of the hills have a meaning; children feel the infinity of things, as men, weighed down by responsibility and working things out by the aid of 'toiling reason', do not.

In much of his earlier poetry Wordsworth gives himself to the effort of remembering not only the actual happenings of past years but the feelings and moods which accompanied them . . . 'the emotions of childhood recollected in tranquillity'. He tried to look at his world again with an innocent eye. And as he revived those days in himself he felt unified, a whole man, in contact with his roots again. The process was akin to one well known to psycho-analysts to-day. He was fulfilled and could go out again into the world to express himself in action and writing: the sense

of treachery and desertion in the place
The holiest that I knew of, my own soul

had been overcome.

In Wordsworth's case human love and human intercourse as well as nature played a part in restoring him; and no man, Wordsworth sees, can be self-sufficient — the music of humanity is an essential part in the harmony of his own personality.

Was it not just the loss of such harmony which was the cause of so much of the feverishness, the sound and wasted fury of his age — the attempts to seek wealth and excitement as escapes? All men were once children who 'yet did keep their heritage' of oneness with the eternal. But time brought its crust, making expression of the real and inward self difficult, isolating the inner from the outer.

Full soon thy soul shall have her earthly freight,
And custom lie upon thee with a weight
Heavy as frost, and deep almost as life!

And because of this fatal separation between childhood and maturity men in their societies are out of touch with the sources of life:

We have given our hearts away, a sordid boon!
The Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are upgathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.

What is the cure? Perhaps the way of recovery of spiritual health lies in the preservation in every man of a road back to childhood. The child is father of the man not merely chronologically but at every instant. For in the sensitiveness and humility of childhood and childlikeness is the source of creative awareness and power. There is an intimate connection between receptivity and creativeness; the man separated from any return to the infinite child in him is separated from the springs of his own being. He may have developed that precise technical control of the mind which we know as the power to think, but his instinctive life will have dried up and all his thoughts will be out-of-touch

with what really matters. In a word he will be dis-unified, his thoughts lacking in creative power.

To correct a mind which has not been normally developed, with reverence for the stages through which it must pass, there is only one way: it must be sent back to the sources of experience, to first-hand sensings and impressions. It must go through even at a belated period the process of forming ideas and judgments; it must become as a child and then as a youth and again drink of the ancient sources of all real knowledge. *The Excursion* is largely a record of the means by which mental health may be recovered in maturity when the true path of development has been missed. If we have but once felt strongly and can be brought back into touch with the vivid sensings of our childhood, there is hope. For the spontaneous instinctive urges of the child become the feeling intellect of maturity. How indeed can we know what is normal save by reference to the spontaneous feelings of the child?

In nature and the language of the sense

is still

The anchor of one's purest thoughts, the nurse,
The guide, the guardian of the heart, and soul
Of all the moral being.

Book IV of *The Excursion*, the finest in the poem, entitled *Despondency Corrected*, gives an account of how the Solitary, who in some ways is a product of a typically modern diseased society, can regain unity of personality and health of outlook. He has lost his religious faith, has lost confidence in man and has become apathetic. He must go again to his native mountains and take part again, in company with men who still have simple faith, in worship. He must give himself, as a child gives himself, to an interest in animals and people. He must deliberately set himself to remember from the inside his high moments of the past. Not in more and more scientific research or reasoning lies recovery of self-unity and happiness but in keeping open, as a child keeps open, the passages between the senses and the heart.

We said to start with that one of the central questions of Wordsworth's reconsideration of his own childhood is this: How have I developed from the child which once I was into someone still capable of creation, someone still possessed of self-unity and 'the deep power of joy' when so many other men seem to have lost these things? And in brief the answer to his question is: in bringing up a child we must first of all be loyal to his own nature. He needs the nourishment of inward life which comes through being surrounded by an environment of human love, of natural beauty, of scenes and circumstances which can give opportunities for quietude and relaxation, and yet the fiercest activity, which bring challenge and yet discipline the spirit by the fear they hold.

The other of the central questions was this: What are the causes and cure of our society's restless concern with wealth and material power? And in brief his answer is: Men become separated from their own centre, from the essential humanity of the child, which is the creative spirit of Nature awake within them. Truly to know himself and belong to his world, to become possessed of power and not merely knowledge, a man must remain in touch with the child who lives on deep within him.

W. R. NIBLETT

THE MIRACLES OF THE GREAT SILENCE

Nature Illuminates a Modern Perplexity

OUR GREAT PUZZLEMENT. A very puzzling problem to the religious mind has lifted its head again in our time. It is the problem of God's silence in face of prevailing evil. Many whose minds are wearied with anxious thought and whose hearts are seared and jaded, are seriously perplexed by it. Surely, they say, it is a time for God to speak when retrogressive elements are so terribly dangerous. Once, when Carlyle was painfully impressed by human misery, he cried, 'Oh, God does nothing'.

Carlyle's vehement exclamation proves that this problem is not a new one. The psalms are full of the cry of the pious heart that God would break His awful silence. This is the burden of the whole prophecy which stands under the name Habakkuk. Part of the burden on the Saviour's heart while suffering the agonies of crucifixion was expressed in His poignant cry, 'My God, My God, Why hast Thou forsaken Me?' It seems inevitable that this problem should assert itself again in such a disruptive time as our own, and how easy for those thus baffled by God's reticence to draw the inference that He is uninterested, indifferent and inactive.

THE GREAT DOMAINS OF SILENCE. Through Nature it is most likely that God has illustrated every quality of His character. Paul said eternal things can be perceived through the things that are made. Augustine tells how he was able to see through the objects of sense to that which is within and beyond them. Creation is God's shining robe, the vehicle of His purpose, the revelation of His presence. That being so, as we truly interpret Nature we truly interpret God. Is it not then most probable that when men's minds are perturbed by such a vexing puzzlement as God's silence, there will be found in Nature some guiding and inspiring disclosure? How shall we discover such a disclosure?

The Holy Land is the land of lilies *par excellence*. They grow there in a richer variety than anywhere else. In spring the fields, woods and hills burst out in a blaze of crocuses, tulips and daffodils. The plain of Sharon, the lower slopes of Lebanon, the shores of the sea of Galilee, and the hill country of Judea are illumined with the glorious gleams of white, scarlet and golden lilies. To Jesus, Nature was the divine wardrobe through which God's glory shone, and we cannot do better than take His guidance. When the people of His day were care-burdened—some maybe by the problem of God's silence while the forces of darkness were apparently victorious—to what department of Nature did He direct them? *To the great vegetable kingdom.* 'Consider the lilies of the field how they grow.' He said, '*How they grow*'. How do they grow? May not Jesus have desired that His contemporaries should consider how they grew *silently*? That is true of every lily that has ever grown in the Holy Land, or anywhere else. That is true of all the flowers in all the particulars of their wonderful careers.

Who has not admiringly observed 'Flora's Procession'? None, however, has ever heard it. Long before the trees expand their foliage, while the earth is covered with ice and snow, it starts with the snowdrop. The crocus follows, timidly advancing from the bosom of the earth, withstanding, to our wonderment, the furious blast of the tempest. In its train is the lovely violet, and

auricula with its manifold variety of hues. These are the van of 'Flora's Procession'. Now the tulip unfolds its leaves and flowers, and the beautiful anemone rears its vaulted crest. The ranunculus expands its leaves in gay profusion, and charms the eye with a delightful mixture of colours. The rose then comes blushing in beauty, and carnations displaying their charms follow. But no one hears the flowers falling in, no one hears their march, nor their waking or sleeping, or their final passing to their rest.

The most pressing invitations issued by the flowers are all issued silently. Very plainly a flower says to the insect that is its counterpart, 'Come in, make yourself at home'. Its colours, scents and nectareous sweets are all so many invitations to the guests that are wanted. Its fragrance is the whisper of welcome, its colour is the wooing blush and rosy lip, its portals are decked for his coming, and its sweet hospitalities humoured to his tarrying, and as it speeds its parting affinity the insect rests content that its life's consummation has been fulfilled, and all this friendly helpfulness is transacted in silence.

Have we pondered sufficiently that *throughout the incalculable vegetable realm there reigns a never-broken silence*? Contemplate the astounding fact! Think of the vastness, the profusion, the variety, which characterize that kingdom; then of the silence always prevailing throughout the whole realm. Again and again I have stood among millions of blades of corn. By slow processes innumerable miracles were being performed without any sound at all. I have trodden, too, among millions of the more common grasses, every one helping to hold the soil together, and provide food for man, in silence. The vegetable kingdom is a great world of interrelations, but who hears anything from any of its inhabitants? Silence throughout is normal.

There, as in solitude or shade I wander,
Through the green aisles, or stretched upon the sod,
Awed by the silence, I reverently ponder
The ways of God.

Passing into other domains which are interlaced with the vegetable kingdom, we find the Divine disclosure continued. Who has ever heard the springtime? It is full of silent angels.

We see them not — we cannot hear
The music of their wings —
Yet know we that they sojourn near,
The angels of the spring.

The sunshine, the most potent of all creative forces, is silent. Radium emits its inexhaustible light and heat in silence. The silver dew, all colour, and all growth are silent. Gravitation is silent. All the wheels of summer revolve noiselessly. Whoever heard the dawn as it flushes the sleeping world? Who has heard the massing of the clouds; the flowers exhaling their fragrance; the leaf that will soon be crimson garnering its beauty from the glowing sun; or the fall of a myriad snowflakes? All the sunshine in all the coal ever exploited by man was stored in it in silence. The stars lure us to bed, and 'night draws the curtains which the sun withdraws', silently.

SILENT, YET NOT INACTIVE. All these facts, however, are only a part of God's revelation of Himself in Nature, which I believe throws an instructive sidelight

on the puzzling problem of His silence in face of the evil of the world. How ignorant we should prove ourselves to be were we to affirm that because God is silent in these great realms He is inactive. Indeed the great silences are spheres of His ceaseless activity. Silent indeed is our God, but not supine. The boundless world of vegetation meets our senses with an aspect of immobility and repose, so that it is easy to conclude that little or nothing is going on. To so conceive the case we should miss part of the Divine disclosure. Were the plants completely transparent, and had we microscopic eyes, we should know that they are full of ceaseless animation and multifarious movements. Every one of the higher plants is so athrob with life that they are like little cities in which there are lanes, alleys, broadways and aqueducts, and the daintiest of little houses. In one part of the city are starch factories; in another milk-shops; in another sugar refineries. Here is the jewellers' quarter where the crystals are prepared; here the perfumers' where the most fragrant scents are distilled; here the varnish-makers' and colourmens'. Infinite in variety and marvellous in execution is the work going on; and some of it may be watched under the microscope.

Carpenter observed pleasantly, that the life of a plant is like that of a well-regulated household. In it there are a number of different members having different parts to perform in the general scheme. One member pumps up the required water, another carries it, and another uses it in cooking, another gets rid of the waste, another obtains the solid food, another carries the cooked provisions to all parts of the structure, another stores up the superfluity, another builds additions to the edifice, while another prepares to send out a colony furnished with everything requisite to begin life for themselves. A tree, which appears so inert and reposeful, is really a machine far more complicated than a watch. It contains in its countless cells more individual workers and homes of industry than London. It performs the most elaborate chemical transformations, and the most difficult engineering feats; and all without noise or apparent effort.

There are interesting excitements and movements of course which are easily observed, which should remind us at all times that while we are in contact with a silent world, it is by no means an inactive one. Erasmus Darwin delightfully described the remarkable movements of *Mimosa*:

Weak with nice sense the chaste *Mimosa* stands,
From each rude touch withdraws her timid hands;
Oft as light clouds o'er the summer glade,
Alarmed she trembles at the moving shade;
And feels alive through all her tender form,
The whispered murmur of the gathering storm;
Shuts her sweet eyelids to the approaching night,
And hails with freshened charms the rising light.

The dew distils without noise, yet in countries where it seldom rains, and where there are no frosts, it does mighty work in disintegrating solid rocks. Radium is silent, but how intensely and ceaselessly active it is! We seldom stay to consider how active a single grain of noiseless amber must be, filling, as it will, an apartment twenty feet square with its perfume. Gravitation is silent, yet it works through all the realms of space, stooping, amid all its mighty activities,

to shape a daisy. Earth's universal lord, the sun, is silent, but how ceaselessly active. To colour a flower, millions of vibrations silently agitate the light ether. The spheres of the great silences are thus known to be spheres of God's unceasing and gracious activity. How absurd, because untrue, it would be to conclude because God is silent in these immeasurable domains, that He is inert.

THE VISION: FLOWERING AND RIPENING. It was surely remarkable spiritual insight that led to King Solomon's temple being built in silence! What was it that was thus erected? It was something more than a place of worship; it was a shrine for Jehovah to dwell in. Those ancient builders knew their God as a silent God, so to build His shrine worthily the method must harmonize with His character; the shrine must be built in silence. To-day, when human affairs are so painfully disrupted, human sorrows multiplied, and hideous catastrophes manifold, however puzzling the truth, we must believe our God to be a silent God. Those with real understanding will not crave for a different God. To conclude, however, that because God is so persistently reticent in face of modern wickedness, He is inactive, would be to make a serious mistake. When Carlyle uttered the impassioned cry 'God does nothing', he was moving on a mistake. In spite of all appearances, God is doing something, something great, and something permanently great at the present time. Silent He is, yet not inactive.

When shall we know that? *In the days ahead.* Not in the days of the seed, not in the days of processes, but in the days of fruitage. Standing like a sentinel on a turret, discouraged by the silence of God, Habakkuk tells us that that was the irresistible impression he received:

The vision has its appointed hour,
It is ripening,
It will flower;
If it be long, then wait, for it is sure
And it will not be late.

(Dr. Moffatt's translation.)

The prophet was living through days of hidden processes; yet there was no lack of purpose, supervision or movement on the part of God. He was not supine or indifferent.

Is there solid rock under our feet so that we may confidently believe that in days ahead, we shall know surely that God was active in the days through which we are now living? I believe so. Why? Because we are now in the position of men who can look back to times which were as disturbed and confused as our own, and see that in those times, although God was silent, He was active, and that His purposes, hidden as they were, were ripening slowly. 'What are our histories', said Oliver Cromwell, 'but God manifesting Himself?'

Where shall we look back to? To that time when the silence of God was utterly bewildering to pious hearts, and mostly to the Son of God, who was being horribly crucified on a Roman gibbet. On that day there was more than enough human noise. All the elemental forces of darkness had combined their ranks. The slumbering forces of evil had awakened, and rushed forth to defend their threatened kingdom. Men of all classes lapsed back into the jungle. They were demented with a fury which could only be slaked in the blood of the One who more than all others had witnessed to eternal truth, and whose one

passion was to help and bless men; and God was silent, silent in face of that concentration of wrong, and allowed the retrogressive forces to be apparently successful. He seemed most inert when He should have been most unmistakably concerned. Yet, looking back to that tragic, puzzling scene we know now that God was never more active than He was then. We know that on that day He redeemed the whole human race, and set spiritual forces in motion that will continue so until they fulfil their purpose in a perfected humanity.

Look back we may to that decisive time for the forces of honour, purity and true religion, when, led by Luther, they fought the priestly luxury, profligacy, hypocrisy and profane Caesarism which reigned in the sanctuaries of religion. To Luther himself the outlook was often gloomy and discouraging. In critical days, an apparently quiescent, inoperative God was a tantalizing mystery to him. It is on record how one day his wife, who was evidently a strong character, dealt with her husband's depression. When Luther came home he found her sitting dejectedly in a cheerless room, dressed in deep mourning, and mopping her eyes with a black-bordered handkerchief. He was naturally alarmed, and anxiously inquired what had happened, but she would not tell him. He kept on pressing her for the reason, and at length she said: 'Our Father in heaven is dead'. Then he understood. His depression was lifted. He knew he had been acting as if God were dead. Luther came, however, to the stage where the struggle had ripened, and it was then he affirmed that God had led him, but like an old blind horse, he said. The vision had come to its appointed hour. It had flowered. It had ripened. Luther had to wait, but the vision had a punctuality all its own. He knew at last how active God had been throughout all the unsettlement and conflict; and how weak before Him had been the self-seeking, concentrated evil forces represented by the Pope's conclaves and Imperial Diets; as weak as a forest, with all its strong trees, may be to a spark of electric fire.

Look back to the time when a spirit of political freedom rose and shook the thrones of Europe, and in its struggles deluged France with blood. It was the breaking up of an old regime. A period of great perplexity to the world; but men in due time reached a point from which they could look back. What did they see? That in the puzzling cataclysm had been created new opportunities for evangelistic effort and missionary enterprise. The new movement was not left without true guidance. When God was apparently inert, He was at work for the increase of human freedom. The intellects of mankind were enfranchised. New openings were made for the liberated minds of men.

No words could be more apposite at the present time than those of Dr. W. L. Watkinson: 'Again and again the retrogressive elements became terribly dangerous; they reached the very brink of disastrous success; but the final struggle invariably vindicates the providence of God, and furthers the highest welfare of mankind. Local struggles often appear doubtful as to their exact effect; contemporaneous history is inchoate and puzzling; there are many hesitations and backwaters; yet when the clock strikes twelve it is patent that things are being urged forward. Hegel held justly that the triumph of the best and not the strongest, results from war, and was right in his contention that "the characters which do win in war are the characters we should wish to win".'¹

¹ *The Supreme Conquest*, p. 28.

We may look back, and yonder there were often chaotic and hideous conditions, the friction of nations, battles, revolutions, martyrdoms; yet history proves God to be the most universal and active reality with which man has to deal. Silent He may be, but ever active, bringing good from threatening revolutions, and the race more and more into harmony with Himself. Through storm and tempest He has ever steered for the golden shore. Thus are we assured that the day will dawn when we shall clearly know He was so steering in these days of our great puzzlement.

ARTHUR WOOD

Notes and Discussions

WORLD RECONSTRUCTION¹

As it becomes possible to descry, dimly and uncertainly, the end of the war, thoughtful people everywhere are more and more inclined to discuss the problems of reconstruction; and the more intelligent they are, the more intricate they find those problems to be. What about the small states? What about our relations with Russia? How shall we combine, in our dealings with Germany, prudence and justice? I discover, in my talks with all sorts of persons, their anxious desire to face such problems, and to avoid the mistakes of the past. For example, I note that, like Nelson before Trafalgar, we hope 'that no misconduct in anyone may tarnish the victory'; and yet there is a widely-entertained fear that we may, after the almost proverbial British fashion, forget, when the agony is past, the abysmal distinction between the criminal and the innocent. 'And see', as many people have said to me, 'how, after the last war, we permitted, or even encouraged, the vanquished to start preparing his revenge'. Peace, though it will call on another set of human faculties, will demand perhaps as stern toil as war, and it is well that the country is bracing itself to face it. I notice how the wise citizen welcomes every assistance he can get in clarifying his thoughts. To judge by the number of books recently issued dealing with these subjects and the rapidity with which they are sold, I am convinced that peace will not find the public entirely unprepared. Here, for example, there are half a dozen books 'dealing with post-war problems'. While all are short, they are not superficial; their authors, who know their subjects, put their points with clearness and brevity: their names, in almost every case, claim the confidence which strengthens as one reads.

I cannot, of course, do justice to them all in a few short paragraphs, nor do I think that anyone will wish to study all of them. It seems best to imagine myself in conversation with my readers and to employ the second personal pronoun. Run your eyes over the list of titles and authors; if you are specially interested in any one of the subjects, you can choose with confidence the book that deals with it. For instance, if you are interested in the difficult problems of South-East Asia, you will find Mr. Panikkar's six-score pages absolutely fascinating — and, what is more important, accurate and impartial.

Let me glance rapidly over two or three others. First, I imagine that very many of

¹ *The Future of South-East Asia*, by K. M. Panikkar (Allen & Unwin, 5s.); *Federalism and the Problem of the Small State*, by Sir J. A. R. Marriott (Allen & Unwin, 5s.); *Faith and Works*, by Lionel Curtis (Milford, 2s.); *The Problem of Germany*, by several authors (Royal Institute of International Affairs, 2s. 6d.); *East Prussia: Menace to Poland and Peace*, by Robert Machray (Allen & Unwin, 5s.); *Britain and Russia: the Future*, by Lord Horder and others (National Peace Council, 1s. 3d.); *Social Studies and World Citizenship*, by E. H. Brimble and F. J. May (Macmillan, 6s.).

you are pondering over the problem of the Small State. Once, passing through Luxemburg, I fell into conversation with a cultured native of the country. 'The happiest State in Europe', he said; 'her independence guaranteed by three great Powers.' As all know, that guarantee has proved to be worth less than nothing; nor has Luxemburg been the only country to suffer for the crime of being small. We all wish to save Denmark, Norway, and the rest from passing again through the burning fiery furnace. Here is Sir John Marriott with his solution — federalism. Were not the United States of America once separate and therefore weak? Let the European small countries federate similarly. Not everybody will agree with Sir John: but read him, take your historical facts from him, and choose your opinions. (This book is cluttered with a number of tiny slips, but fortunately they are tiny and the least scholarly reader can correct them — e.g. *Ansgleich* for *Ausgleich*, ethically for ethnically. The publishers explain them by telling us that Sir John's revision was made while he was recovering from a severe illness.) Mr. Lionel Curtis, who needs no praise from me, puts forward a very different proposal — one which would stagger some of the most noble and patriotic heroes of this war. He would hand the ultimate world-power over to *international* sovereignty, and looks forward to a time, not too distant, when individual nations will be rigidly and precisely limited in their functions. This view, which he owns is unpopular, he defends on religious grounds; he would translate the Sermon on the Mount into political terms. 'Where there is no vision', he says, 'the people become a mob'; and similarly, if *nations* have no common vision, the international society becomes a chaos. Hence the international authority must assume sufficient military force to prevent the stronger states from bullying the weak, as they have almost invariably done in the past. This may be an ideal solution, but is it a practicable one? Will the great countries ever consent to surrender their independence? Will men ever agree, not only that patriotism is 'not enough', but that it is harmful?

This leads at once to the hardest question of all, that of Germany. It is only too possible that she may again endeavour to 'unloose a cataract of evil upon the world'; and the terrible strength of the idea which has seized the people, and especially the young, is constantly being brought home to us. Here you will find great help in the 'interim report' of the Chatham House Study Group. Modest though its professions be, I can assure you that it is worth reading and reading again. I think also you should study Mr. Machray's *East Prussia*, though you may not agree with him. If you are already a 'Vansittartist' you will not have far to go to support Mr. Machray in his desire to surrender East Prussia to Poland.

We are all interested in Russia, and few of us have not had to revise our notions about her, but we have still more revision to do. Here the *Peace Aims Pamphlet* will help us. You may think its tone somewhat too communistic; but the sooner we recognize that there are various points of view on every subject of importance, the better.

Thus reminded at every turn that the world is one, you will take up, and read with a feeling of repose, the final volume on the list, which is as interesting as Goldsmith's *Citizen of the World*.

E. E. KELLETT

ON LEAVING THE METAPHYSICAL PROBLEM ALONE

We have all heard of Dr. Johnson's friend, the man who 'tried to be a philosopher, but cheerfulness kept breaking in'. If instead of 'cheerfulness' one wrote 'religion' that might be a fairly good description of one's mental history. What follows is an attempt to state as simply as possible how and why the position indicated by the title of this

essay was finally reached. And if any apology be needed for the 'personal' tone of this confession, it may be sufficient to remark that almost any statement about philosophy is bound to have a warm personal tinge.

The true blessedness, says one of our modern prophets, is for those who can think as well as act, and act as well as think. But in the highest matters, religion and philosophy, there is always an uneasy tension between the two; the present writer, being very far from that miraculous ideal, a combination of saint and thinker, has felt this tension acutely. Perhaps one ought not to set out by ignoring the 'metaphysical problem' altogether. I for one have found that although the effort to wrestle with it is painful and disappointing, yet to have attempted it at all is a good thing; and then to know when to leave it alone is a better thing. *Feci quod potui, faciant meliora sequentes!*

This stricken generation has manifestly failed to achieve any generally accepted working philosophy of life. The general collapse is the outward sign of the inward failure in the realm of the spirit. The leading nations have been accepting the externals of modern culture without any real agreement about the final meaning and value of human life. Men of vision had constantly warned us of the threatened breakdown and the inevitable resort to violence as the only solution. Others have protested that it is impossible to reach agreement on such ultimate pre-suppositions; but the logic of events teaches us through havoc and suffering that we must strive to the very limit to reach a true working-philosophy.

As a raw undergraduate at Trinity I was very much under the influence of the redoubtable MacTaggart, that queer lovable 'character' whose whole life was dedicated to the task of 'proving the universe'. As H. G. Wells said, after joining us at one of those lectures: 'He dealt in a variety of Hegelian stuff, like nothing else in the universe, but marvellously consistent with itself'. A scanty band of immature students for the most part, we were easily overawed by MacTaggart's amazing dialectical skill. To me it was disappointing. For one thing I was not by nature a systematic thinker; and for another, I had cherished the notion that philosophy was somehow a way of life even more than a way of thinking; that the soul of a philosopher was essentially the soul of a lover. As for these 'quick turns of self-applauding intellect' —

To understand the living whole
They start by driving out the soul;
They count the parts, and when all's done
Alas! the spirit bond is gone.

Cambridge philosophy was perhaps at a low ebb just then in the very early years of the century; James Ward had recently retired, W. R. Sorley was lecturing only on Ethics, A. N. Whitehead on Higher Mathematics, G. E. Moore and Bertrand Russell were said to be preparing a fierce obscure attack on all Absolute Idealists.

It appeared to me that MacTaggart, for all his brilliance, had scarcely any 'religious sense', no awareness of any meaning or value in the traditional beliefs in which I had been nurtured. As for our Methodist 'experience', that for him was probably a book sealed with seven seals! (Professor A. E. Taylor however told me some years later that he thought MacTaggart, if he had been born twenty or thirty years later, might easily have become a convinced Anglo-Catholic.) I realize now that it would have been a good thing, in spite of the very unequal contest, if I had boldly challenged my teacher and maintained my own point of view, my heartfelt convictions, immature as they were. Somehow I was sure that this Absolute Idealism, of whatever kind, could not satisfy. The problem was to deal adequately with one set of facts without ignoring the other set; how to reconcile the affirmations of the religious consciousness with the findings of pure reason. Must they always be in blank opposition, or at least

in such a state of tension? Surely there must be some way of harmonizing and reconciling them in some higher synthesis or synoptic view of reality!

In despair I began to drift away from the old moorings. For a time I tried to find a refuge in Humanism, the lofty kind claiming to be a religion. They, the philosophical Humanists, were at least strong in the very realm where most Christians—at any rate the 'root-and-branch', 'out-and-out' sort—were lacking, in the appreciation of beauty in its manifold forms. Perhaps, philosophically speaking, the 'aesthetic judgment' might turn out to be the key to the final problem. In Chinese thought, for instance, the aesthetic and the ethical are practically identical; the same word stands for what is aesthetically fitting and also morally right. But after all, that hardly touches the realm of religion as we understand it. Between the aesthetic judgment and the simple affirmation of Christian truth there is always a gulf. Kierkegaard, that great saint and philosopher now coming into his own after a century of neglect, is very helpful here. In those vast writings of his, sharply divided into 'aesthetic' and 'devotional', in which he unpacked his heart, he describes his progress from Aesthetics to Religion. It was out from the dim moonlight into clear sunlight, out from the philosopher's prison-house of subjectivity into the glorious liberty of the sons of God. He might have said with the Psalmist: 'By Thee I have run through a troop; and by my God have I leaped over a wall'. But this is to anticipate.

'This tremendous little Dane', in wrestling with the paradox of the Christian soul, the difficulty and the necessity of faith, reveals his power of subtle insight and his intense earnestness. It is not easy to follow along his hard path of thought. Although unable to pluck out the heart of the mystery, he does help one to appreciate the real crux of the problem. As to his arguments about the 'Existential Judgment' and the Subject-Object relationship, most of us are content to leave these high matters to specialists like A. E. Taylor and the late F. M. Cornford who can discuss such things as the philosophical significance of the verb 'To Be' in the *Timaeus*! It is at least clear that all Christian Theology, and all Ethics, must begin, not with a mere 'analytic judgment' but with some ultimate 'synthetic propositions'. The question is how are these to be obtained? Not from pure abstract reasoning; as that very great genius William Blake insisted, Reason can only revolve everlastingly on its own axis; and that is a very different thing from 'Eternity peeping through Time'. Hence I believe MacTaggart was perfectly right, from his own standpoint, in giving us his eleven arguments for the existence of God—and demolishing them all! Locke in his day adopted a method that still appeals to many. It sprang from his determination to separate his orthodoxy from his rationalism, and thus to save human free will. For him there is the truth of Reason and the truth of Experience. This sounds attractive; but after all we must hold to it that ultimately Truth is one and indivisible; any final dualism in that realm would be fatal. Then why not say boldly with the poet that the intuition in religious experience is 'Reason in her most exalted mood'? In that sense religion 'stands to reason'; it can never be shown to be irrational.

Thus one's philosophical pilgrimage looks like ending at the point where it ought to have begun according to some. Some postulates indeed must be made, whether they be religious or philosophical. Descartes began with his famous *Cogito ergo sum*; but Cartesian Dualism, the 'common-sense philosophy' of mind and matter is already discredited as a final system of thought; it has been leading down towards that rationalistic pit of subjectivism and Psychological Humanism that threatens us to-day. MacTaggart began with his 'Duality of Isolated Particulars' and proceeded to build up a vast and most imposing system. But, from his own definition of religion, this really has nothing religious about it. 'Religion', he says, 'is an emotion resting on a conviction of a harmony between oneself and the universe at large'. The point is that the 'conviction' is a purely intellectual, rationalistic one. Hence in actual practice he

would not allow the ordinary man to have any religion at all because, not being a philosopher, he could never make a start with the foundation! For most of us whatever philosophy we manage to achieve must be based on postulates that are essentially religious. It must be thought out in the light of a 'revelation'. Reality itself is interpreted by taking into account so far as possible all the facts, especially the *facts of the religious consciousness*.

Any attempt to describe and name the steps of one's philosophical pilgrimage is bound to be difficult and may be dangerous. One thing however becomes perfectly clear; by accepting through a personal living faith the cardinal fact of the Incarnation and Atonement (the 'Initiative of the Eternal') I have made sure of the one supreme postulate. Further, as Kierkegaard says, 'In relation to the Absolute there is only one tense, the present'. I can be sure of God, but I can only prove it by worship. To try to prove it by argument would be like a man standing in the King's presence and beginning to discuss whether the King really existed! In the Incarnate Son we are aware of the infinite condescension of God. We know that God loves sinners and that is a truth that Plato never knew. As to a final philosophy, the counterpart in the realm of theory of the practical Christian life, I must say Good-bye to all that. How to reconcile the head and the heart I know not. I do know the danger of stuffing the head and starving the heart. On the other hand one must recognize that formal philosophy is a very different thing from devotional homiletics.

Meanwhile it is comforting to know that, however limited and disappointing one's own efforts may be, other Christian thinkers, better equipped by nature and training, will carry on the mental fight. They will not be able to 'prove the universe', but they will help us on towards the goal, the intellectual vindication of the Faith once for all delivered to the saints. *Omnia praeclara tam difficilia quam rara sunt.*

CHARLES GIMBLETT

NATURE APPRECIATION OF THE BOOK OF JOB¹

'WHEN life's weather is fair there are not many who read the Book of Job or Paschal's *Thoughts*. Yet in times of outward or inward searching these books seem to many to be the one thing needful and men seek them out.' So writes Douglas Steere in his Introduction to Kierkegaard's *Purity of Heart*. This, I fancy, is a fairly accurate observation, yet as far as the Drama of the Old Testament is concerned it seems a pity for there are numerous reasons for setting the Book of Job among the greatest writings in all literature. 'Its majestic language and rhythms, its dramatic force, its insight, its bold front towards life's darkest riddles — these are but some of the qualities setting Job among the greatest things in all literature.' So writes Canon A. C. Deane in his volume *How to Enjoy the Bible*. Thomas Carlyle said: 'I call the Book of Job one of the greatest things ever written. There is nothing written, I think, in the Bible or out of it, of equal literary merit.' And Tennyson concluded that it was 'the greatest poem whether of ancient or modern times'. Not the least significant thing about it, however, is the author's appreciation of Nature and the material world to which he constantly refers, especially to illustrate human life and destiny. Probably there is no other piece of literature (save perhaps the poems of Wordsworth) quite as rich in allusions to the world of Nature as the Book of Job. Night and day, 'stars of the twilight', wind and rain and sea, rush and flag, leaf, grass and stubble, grape and olive, hills and heavens — are but a few of the references to the world of Nature which are employed with exquisite skill, and with such poetic execution as reveals the hands of a master.

¹ The author of this article is serving with the British Guiana Mission to the West Indies.

The author was in all probability an Israelite, and it has been suggested that he must have lived in some region where study of desert life was possible. It is noted that all the natural creatures he mentions in his work (except the hippopotamus and the crocodile) are desert creatures. From Chapter vi. 15-20, it is almost evident that he was acquainted with caravan life, which, of course, is to a large extent an outdoor life, and would bring one into a closer relationship with Nature than life in a town or city. And references to the stars (ix. 9; xxxviii. 31) would lead us to believe that he knew something of the astronomy of his time. Unless the writer had loved Nature it is not probable that he would have turned to it so frequently for the purpose of illustration. In the rain he sees an instance of God's beneficence.

Who giveth rain upon the earth
And sendeth waters upon the fields. (v. 10).

The simile of the deceitful brook is worked out with great elaborateness and beauty. In winter it is turbid and swollen with ice and snow, and then when summer comes it is dried up and vanishes away.

... deceitfully as a brook,
As the channel of brooks that pass away;
Which are black by reason of the ice,
And wherein the snow hideth itself:
What time they wax warm, they vanish:
When it is hot, they are consumed out of their place. (vi. 15-17).

The author turns to Nature for the purpose of his description of God's majesty and might.

Which removeth the mountains . . .
Which shaketh the earth . . .
Which commandeth the sun . . .
And sealeth up the stars.
Which alone stretcheth out the heavens,
And treadeth upon the waves of the sea. (ix. 5-8).

His appreciation of Nature is seen not only from the fact that he constantly turns to it for illustrative material, but also from the fact of his intimate knowledge, based on close study and observation, of the ways and workings of the natural world. In referring to the wicked man who is cut off in the midst of his days, he says:

He shall shake off his unripe grape as the vine,
And shall cast off his flower as the olive. (xv. 33).

Here might seem an exception, as the vine does not shake off its unripe grapes, but as Davidson points out (p. 136): 'It is doubtful if the text expresses a meaning which is true to nature . . . *The words must rather express the meaning that the grapes are not brought to maturity.* The word "shake off" means to "wrong" and probably the idea is that the vine fails to nourish its grapes and leaves them to dry and wither.'

'And shall cast off his flower as the olive' is a true figure as it stands, for as Thomson writes in *The Land and the Book* (p. 54): 'The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble.'

The author's expression of the inevitable result of an evil life is very much like Paul's 'Whatsoever a man sows that also shall he reap.'

According as I have seen, they that plow iniquity
And sow trouble, reap the same. (iv. 8).

The writer makes clear that 'affliction' and 'trouble' are not really necessitated by

man's environment: they come 'not forth out of the dust', and do not 'spring out of the ground' — there is a cause. Man brings them upon himself through his sinful nature (v. 6).

It is to Nature he goes to illustrate the shortness of human life. Men who are 'formed out of the clay' and made 'of dust of the ground' are as short-lived as the moth, the creature of a day, and are as little regarded (iv. 19-20). Again, where the character Job is lamenting the shortness of his life, he is made to say:

Oh remember that my life is wind:
As the cloud is consumed and vanisheth away,
So he that goeth down to Sheol shall come up no more. (vii. 7-9).

This paragraph is noteworthy for it shows at this stage that Job had no hope or even thought of a resurrection. It is obvious from the illustration from Nature that he believes the finality of his condition will be in the grave. Just as the luxurious water-plant perishes without water, so does the wicked man when the favour of God is withdrawn.

Can the rush grow without mire?
Can the flag grow without water?
Whilst it is yet in its greenness and not cut down
It withereth before any other herb. (vii. 11-12).

A contrast of the hopelessness of man's fate with the hope that there is for a tree is shown in (xiv. 1-12):

Man that is born of a woman
Is few of days, and full of trouble.
He cometh forth like a flower, and is cut down:
He fleeth also as a shadow, and continueth not.'

Even a tree is better off. It may be cut down, but —

there is hope of a tree, if it be cut down, that it will spring again.

Not so with man.

As the waters fail from the sea
And the river decayeth and drieth up;
So man lieth down and riseth not.

Death is final, though an expression of a longing for a 'hereafter' is voiced in the question: 'If a man die, shall he live again?' (xiv. 14). But this is soon overshadowed by another thought, the first, the thought of finality. Just as 'the mountain falling cometh to nought, And the rock is removed out of its place;' so, he concludes, the hope of man for another life is destroyed.

There are no references in the Bible to butterflies, though there seem to have been moths in Palestine (iv. 19), and they were apparently as destructive then as now. Yet had our writer been familiar with the four well-marked stages of egg, caterpillar, chrysalis, winged adult, he might have had reason to think of another life beyond this, a life of which this present is but a stage.

However, he turns to Mother earth for illustrative material for the promise of a bright future and the joys of old age to those who repent. If man is wise enough to submit to the correction of God —

Thou shalt know also that thy seed shall be great,
And thine offspring as the grass of the earth.
Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in its season. (v. 25-26).

Even the recollection of a sorrow will not be possible.

Thou shalt remember it as waters that are passed away
And thy life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning. (xi. 16-17).

At evening time it shall be light.

EDWARD BRAGG

GERARD MANLEY HOPKINS AND RICHARD WATSON DIXON

THE appearance of a new Life of Gerard Manley Hopkins by Dr. John Pick, who charges his three friends, Dr. Robert Bridges, Coventry Patmore and Canon R. W. Dixon, with withholding 'any adequate appreciation of him', sends a Methodist reader back to 'The Correspondence of Gerard Manley Hopkins and Richard Watson Dixon', which was edited with notes and an introduction by Professor C. C. Abbott and published by the Oxford University Press in 1935.

Professor Abbott says that to Dixon the poetry of the man he dimly remembered as a boy at a school at Highgate in which he taught for a time 'came as a revelation. He knew at once he was in the presence of a gift that eclipsed his own, and he was quick to express his belief. On 5th April 1879 he writes: "I have your poems and have read them, I cannot say with what delight, astonishment and admiration. They are among the most extraordinary I ever read and amazingly original." ' Now Dixon was himself no mean poet, and the admiration was mutual, for Hopkins wrote to Dixon from Stonyhurst College on July 4, 1878 a letter 'so full of delicate understanding of his neglected verses that the older man, "shaken to the very centre", opened like a flower to quickening praise that must have seemed like an act of God, coming as it did at a time of life when encouragement was doubly precious'. The friendship thus begun, maintained chiefly by letters, lasted till Hopkins's death, and meant much to both men.

Richard Watson Dixon was the eldest son of Dr. James Dixon, an eminent Wesleyan minister, whose Life he wrote, and Mary, the only daughter of Rev. Richard Watson, our earliest systematic theologian. She was, according to her son, 'an excellent Latin and Greek scholar, a perfect French and sufficient Italian linguist, and an exquisite musician'. He was born at Islington in 1833 and educated at King Edward VI Grammar School, Birmingham, where he had Edward Burne-Jones and Edwin Hatch for schoolfellows. In June, 1851 he matriculated and went up to Pembroke College, Oxford. Burne-Jones and William Morris were at Exeter College at the same time, and Dixon was a member of the Pre-Raphaelite Brotherhood and formed a friendship with Rossetti and Morris. With Morris he projected the Oxford and Cambridge Magazine in 1856 to propagate the faith of the Brotherhood in Beauty. Dixon, Burne-Jones and Morris were all intended for holy orders, but it was Dixon alone who took orders in the Church of England, and there was no feeling on the part of his parents against his doing so. He graduated in 1857. Next year he won the Arnold historical prize for an essay on 'The Close of the Tenth Century of the Christian Era', and in 1863 the Cramer prize for poetry with a poem about 'St. John in Patmos'. His first published volume of poems, *Christ's Company*, appeared in 1861 and a second in 1863. In 1858 he was ordained to the curacy of St. Mary the Less, Lambeth. In 1861 he married and took another curacy in London. From 1863 to 1868 he was school-mastering. What kind of schoolmaster he was is not recorded, but he was determined to be a poet. From 1868 to 1875 he was minor canon and librarian of Carlisle Cathedral, and after that he held the living of Hayton in Cumberland for eight years and was later made an honorary Canon of Carlisle and

rural dean of Brampton. In 1883 he became vicar of Warkworth in Northumberland and from 1890 to 1894 he was a proctor in Convocation. In 1899 Oxford University conferred on him an honorary D.D. and his college made him an honorary fellow, which belated recognition gave him much pleasure. He died in January, 1900, a country clergyman to the end of his days, in continual fear of the rut of routine and the deadening of his poetic gift, which he regarded as a trust from God. In his *Life of his father* he writes: 'How many a poor minister of the Established Church, flung down for life on some bare hill-side, or in some unlettered hamlet, far from books, far from all intercourse that may tend to cheer and freshen his spiritual life, has reason to lament that something like the Methodist itinerancy is not embraced in the ecclesiastical system to which he belongs'. In appearance he greatly resembled his father and in middle life had a look of Chaucer as he appears in Occleve's portrait.

Dixon's greatest historical work is *The History of the Church of England from the Abolition of the Roman Jurisdiction*, in six volumes. His pen-portraits of the chief English actors in the Reformation show fine imaginative insight, and the writing is easy, vivid and devoid of pedantry. His greatest poetical work, in Hopkins' opinion, was 'Mano', a narrative poem of the Middle Ages in terza rima, of which Professor Abbott says: 'There is in it a deeper understanding of things medieval than in Morris's Froissart poems or in those poems of Browning that influenced Morris. The imaginative comprehension of a poet is at work. It has a life of its own. Perhaps that is what Hopkins refers to when he speaks of its "humanity".' But perhaps his latest poems are his best, particularly the Odes 'On Conflicting Claims' and 'On Advancing Age', two lyrics entitled 'Ruffling Wind' and 'O Ubi? Nusquam', and two sonnets 'To Hope' and 'To Peace'. But to know Dixon one should read, not only the poems, but Dr. Bridges' Memoir and Dixon's letters to Hopkins. He was a great gentleman, and Methodism may be proud of its share in the making of the lovable soul of whom Robert Bridges wrote: 'This great ingenuous being went about among men almost unrecognized, though influencing nearly everyone with whom he came in contact. As he respected every man, he was respected by all. . . . He was truly revered, and where he bestowed his affection the gift was so unmeasured that the mere flattery of it must have been injurious, were it not that spiritual love has no access, but is always beneficent. It was more than anyone could repay, and, however I have rejoiced in it, the remembrance, now that he is taken away, shames me with the thought of my own unworthiness.'

Dixon's was a simple character, easy to understand; but Hopkins is an enigmatic figure, enslaved as a Jesuit to an obedience with which we can have no sympathy, bending his will to an extremity of self-immolation which was almost fanatical. (Professor Abbott speaks of his 'bleak asceticism'.) He was born at Stratford in Essex in 1844. His father was the Hawaiian Consul-General in London and was himself a poet and historian. His mother was a keen student of philosophy and history, and her brother and sisters were artists and musicians. Gerard had a great love for music, drawing and painting. He was educated at Sir Robert Cholmondeley's Grammar School at Highgate, where his chief friends were Ernest Hartley Coleridge, grandson of the great S.T.C. and biographer of Byron, and Marcus Clarke, who afterwards had a brilliant journalistic career in Australia. He won a school prize for a poem of 135 lines in Spenserian stanzas. In 1857 and 1860 he toured Belgium and Germany and indulged his hobby for sketching and painting; and in 1862 he won an exhibition for Balliol College, Oxford, and went up for the Christmas term in 1863. There he came under the influence of Jowett, Riddell, Liddon, and Pusey. It was at Oxford, too, that he came to know Robert Bridges and William Addis. Addis and Hopkins went on a walking tour in the summer of 1865, starting at Glastonbury and ending at Gloucester. When at Hereford they visited the Bene-

dictine Monastery at Belmont and had a talk with Canon Raynal, and soon afterwards Hopkins wrote one of the most perfect of his poems:

I have desired to go
Where springs not fail,
To fields where flies no sharp and sided hail
And a few lilies blow.

And I have asked to be
Where no storms come,
Where the green swell is in the havens dumb,
And out of the swing of the sea.

In August 1866 he wrote to Newman telling him he desired to become a Catholic, and asking if he might call and see him at the Birmingham Oratory. After the interview he wrote to his parents, who were terribly upset and begged him to wait six months, until after he should have taken his degree, before taking the step he contemplated. Liddon also wrote imploring him to pause, and telling him he had acted wrongly in consulting Newman before seeing what the clergy of the Church of England had to say in the way of relief of his difficulties, and in assuming that he had had 'a special vision of the grace of our Lord, with a purpose for which he could not be supposed to vouchsafe one'. Liddon told him that in order to be sure he was doing God's will he 'ought to rest on something more solid than the precarious hypothesis of a personal illumination'. Dr. Pusey also wrote bitterly that 'those who gain by what you seem determined to do will be the unbelievers'. But the glamour of Newman was too compelling for their remonstrances to prevail. Before taking his degree in 1867 Hopkins was received into the Church of Rome, and in 1868 he entered Manresa House, Roehampton, as a Jesuit novice. In 1884 he received the most important appointment of his life as Lecturer in Greek in the University of Ireland. Jowett had called him 'the star of Balliol' and said that he was one of the finest Greek scholars of that college. Hopkins wrote to Cardinal Newman: 'In the events which have brought me here I recognize the hand of Providence, but nevertheless have felt and feel an unfitness which led me at first to try to decline the offer made me and now does not allow my spirits to rise to the level of the position and its duties. But perhaps the things of most promise with God begin with weakness and fear.' The end of this, however, was an experience of that Dark Night of the Soul of which St. John of the Cross wrote so poignantly, which is recorded in Hopkins' last sonnets. His first biographer, Father Lahey, S.J., says: 'The celebrated "terrible" sonnets are only terrible in the same way that the beauty of Jesus is terrible. Only the strong pinions of an eagle can realize the cherished happiness of such suffering. It is the place where Golgotha and Tabor meet. Read in this light, his poems cease to be tragic.' Read in another light, however — and they are capable of more than one interpretation — they reveal the bitter and unresolved conflict between his vocation as a poet and his vocation as a priest, which was assuredly tragic. On 2nd November 1881 he wrote to Dixon: 'My vocation puts before me a standard so high that a higher can be found nowhere else. The question then for me is not whether I am willing (if I may guess what is in your mind) to make a sacrifice of hopes of fame (let us suppose), but whether I am not to undergo a severe judgment from God for the lothness I have shewn in making it, for the reserves I may have in my heart made, for the backward glances I have given with my hand upon the plough, for the waste of time the very compositions you admire may have caused and their preoccupation of the mind which belong to more sacred or more binding duties, for the disquiet and

the thoughts of vainglory may have given rise to. A purpose may look smooth and perfect from without but be frayed and faltering from within. I have never wavered in my vocation, but I have not lived up to it.' He died of typhoid fever on 8th June, 1889, and it is good to know that his parents were with him at the last.

Dr. Pick would have us view Hopkins's poems as theological documents, illustrations of Jesuit Doctrine, rather than as poems. But they are poems, and must be judged as such, bearing in mind Hopkins's own words to Dixon: 'The only just judge, the only just literary critic, is Christ, who prizes, is proud of, and admires more than any man, more than the receiver himself can, the gifts of His own making.'

His favourite rhythm is what he calls 'Sprung Rhythm', which 'consists in scanning by accents or stresses alone, without any account of the number of syllables, so that a foot may be one strong syllable or it may be many light and one strong. . . . This then is the essence of sprung rhythm: one stress makes one foot, no matter how many or how few the syllables.' Here is a specimen from 'The May Magnificat':

Flesh and fleece, fur and feather,
Grass and greenworld all together;
Star-eyed strawberry-breasted
Throstle above her nested.

Cluster of bugle blue eggs thin
Forms and warms the life within;
And bird and blossom swell
In sod or sheath or shell.

And this from 'The Loss of the Eurydice':

And you were a liar, O blue March day,
Bright sun lanced fire in the heavenly bay;

which to Dixon seemed 'more English-Greek than Milton, or as much so and with more passion'.

In 'Pied Beauty' we have 'sprung paeonic rhythm': —

Glory be to God for dappled things —
For skies of couple-colour as a brindled cow;
For rose-moles all in stipple upon trout that swim;

Fresh-fire-coal chestnut-falls; finches' wings;
Landscape plotted and pieced — fold, fallow and plough;
. And all trades, their gear and tackle and trim.

In the sonnet with three codas: 'That Nature is a Heraclitean Fire and of the Comfort of the Ressurrection', we have 'sprung rhythm with many outrides and hurried feet':

Million fuelèd, Nature's bonfire burns on.
But quench her bonniest, dearest to her, her clearest-selvèd spark
Man, how fast his firedint, his mark on mind, is gone!
Both are in an unfathomable, all is in an enormous dark
Drowned. O pity and indignation! Manshape, that shone
Sheer off, disseveral, a star, death blots black out; nor mark
Is any of him at all so stark
But vastness blurs and time beats level. Enough! the Resurrection,
A heart's-clarion! Away grief's gasping, joyless days, dejection.

Across my foundering deck shone
 A beacon, an eternal beam. Flesh fade, and mortal trash
 Fall to the the residuary worm; world's wildfire, leave but ash.
 In a flash, at a trumpet crash,
 I am all at once what Christ is, since He was what I am, and
 This Jack, joke, poor potsherd, patch, matchwood, mortal diamond,
 Is immortal diamond.

Dixon wrote to him, "This 'new prosody', which is your invention, exercises me greatly. I think I understand it in a general way from your poems and written explanations. But the question is whether it can be laid down or drawn out in a system of rules. Eventually, in application, I suppose it must be a matter of ear rather than of formal rule; but still it has principles that can be expressed, and therefore might form a system . . . Have you thought of drawing it out in a system?" Hopkins replied: "The new prosody, Sprung Rhythm, is really quite a simple matter and as strict as the other rhythm. Bridges treats it in theory and practice as something informal and variable without any limit but ear and taste, but this is not how I look at it. We must however distinguish its *élevé* and its *elevé*, the writing it somehow and the writing it as it should be written; for written anyhow it is a shambling business and a corruption, not an improvement."

Dixon and Hopkins had this in common — a great admiration for Milton. Dixon says: "There is in Milton, as I think, a sort of absolute precision of language which belongs to no other poet: a deliberate unrolling as of some vast material, which is all there already, and to which the accident of the moment in writing can add nothing: a material which his mighty hands alone can grasp, unroll and display." And Hopkins replies: "I quite agree with what you write about Milton. His verse as one reads it seems something necessary and eternal (so to me does Purcell's music) . . . Milton's art is incomparable, not only in English literature, but, I should think, almost in any; equal, if not more than equal, to the finest of Greek or Roman . . . I have paid a great deal of attention to Milton's versification and collected his later rhythms. I did it when I had to lecture on rhetoric some years since." And Mr. Charles Williams, in his Introduction to Dr. Bridges's edition of the Poems of Hopkins, says: "The poet to whom we should most relate Gerard Hopkins is . . . Milton. The simultaneous consciousness of a controlled universe, and yet of division, conflict and crises within that universe, is hardly so poignantly expressed in any other English poets than those two. . . . Both poets are on the verge of mystical vision; neither actually seems to express it. But if the sense of division and pain, of summons and effort, make mysticism, then Hopkins was a mystic; but then also Milton was." The Society of Jesus has never encouraged mysticism, and did not encourage Hopkins the poet. It is despite the Jesuits that we have his poems, as a reviewer in *The Listener* has pointed out. "It was only the friendship, the audience of Dixon and 'dearest Bridges' (not his Order, which cared for none of those things), that made the poems possible and preserved them. . . . The last sonnets were written in blood. They were written not because he was a priest, but in spite of it; and the Society of Jesus, the executioner, now boasts of its part in them." "Executioner" is a hard word. All the evidence goes to show that Hopkins himself wielded the axe. "A heart of flame to my God, a heart of flesh to my neighbour, a heart of steel to myself", might have been his motto and sums up his life.

W. G. HANSON

Editorial Comments

Edwyn Bevan has died, and by his death on October 18, in his seventy-fourth year, the world of scholarship and of letters has suffered an immeasurable loss. A scholar of New College, of which in later years he became an Honorary Fellow, he was a shining example of the gifts which are so richly developed by the studies which lead to distinction in Oxford Greats. His many books reveal the archaeologist, the historian, and the philosopher, his many letters to *The Times* showed how keen was his interest in current questions, not least in those relating to India, but probably the deepest concern of his life lay in the problems of religion. Here the keen intellect of the scholar was joined to the heart of the Christian disciple. A close friend of his, the Principal of St. David's College, Lampeter, wrote after his death: 'Neither his classical learning nor his philosophical ability were to him of primary importance; all was secondary to his Christian convictions; he knew all the currents of contemporary theological thought, but held to his own steadfast faith which was based more on the historical character of the Christian revelation than on aught else.'

After leaving Oxford E. R. Bevan travelled for a year in India, which left a lasting impression on his mind. Two brochures, *Indian Nationalism* (1913) and *Thoughts on Indian Discontents* (1929), witness to that interest, as did the many letters to *The Times* in recent years, in which the sympathy born of knowledge was combined with that sanity of judgment that marked all his contributions to contemporary discussions. Then followed a year in the eastern Mediterranean, spent partly with the British School of Archaeology at Athens and partly in excavations at Alexandria. Twenty years afterwards the outbreak of the first World War called him into Government service. He was with the Propaganda Department from 1914 to 1917, then for a year with the Department of Information, and from 1918 to 1919 at the Foreign Office in the Department of Political Intelligence. One product of these years was a book about German colonies in Africa, based upon a unique knowledge of the facts.

He published verse translations of some of the plays of Aeschylus and of the poems of Leonidas of Tarentum. Within the last year he gathered some of his own poems in a volume called *Hope of the Dawn and Other Poems*. Academic honours were heaped upon him. For some years after the last war he was Lecturer in Hellenistic History and Literature at King's College, London. Honorary doctorates were conferred upon him, and the crowning honour was his election to be a Fellow of the British Academy.

It was as an historian of Hellenism that Dr. Bevan first made his mark, and this is the foundation of his international reputation as a scholar. Anyone who reads his articles in the 11th edition of the *Encyclopaedia Britannica* will see that before 1910 he was recognized as an authority on Alexander the Great and the three great kingdoms which divided the largest part of Alexander's empire. His first field of historical study was in the Seleucid kingdom, and this led to the publication in 1902 of those two superb volumes, *The House of Seleucus*. Had a University Press published this book it might still be on sale. But for many years this has been a treasure of great price to be sought for by the bookman who will part with much else to secure it. This was followed two years later by that fascinating series of lectures, *Jerusalem under the High Priests*. From Syria he turned to Egypt. The empire of the Ptolemies had been so conspicuously the field which J. P. Mahaffy had made his own that it was only when Bevan was asked to revise that scholar's volume IV in Flinders Petrie's *History of Egypt* that he completed his survey of Alexander's legacy. This book had appeared in 1899, and been revised and enlarged by Mahaffy himself in 1914. After Mahaffy's death Dr. Bevan undertook a further revision but so great was the accumulation of new

material gathered from the papyri that he soon saw that he must write a new book, which came out in 1928. He foresaw that this increasing flow of new knowledge might in another fourteen years leave this new work out of date. This is hardly the case, but the student will be wise to consult the three massive volumes by the Russian savant, M. Rostovtzeff, *The Social and Economic History of the Hellenistic World* (1941), for fuller information on certain points. Two chapters in the *Cambridge Ancient History*, 'Syria and the Jews' (vol. VIII) and 'The Jews' (vol. IX), give in brief compass the story of the Jewish nation in the last centuries of its struggle to recover the freedom of its homeland. A more popular sketch of this period was contributed to *A New Commentary on Holy Scripture* (S.P.C.K.).

Philosophy and Religion always claimed a large share in Edwyn Bevan's study of history. *Stoics and Sceptics* (1913) is a treasure to those who possess it. *Later Greek Religion* (1927) in Dr. Ernest Barker's series 'The Library of Greek Thought' is a sketch of Greek religious thought from the early Stoics to the Neoplatonists with an illuminating introduction and a translation of select extracts from the leading writers of the period. An article in the *Encyclopaedia of Religion and Ethics* on 'Deification (Greek and Roman)' discusses another side of the subject, whilst a chapter on 'Mystery Religions' in the composite volume *Christianity in the Light of Modern Knowledge*, another 'The World Two Thousand Years Ago' in Peake and Parsons' *An Outline of Christianity*, and three essays in J. A. Hammerton's *Universal History of the World* entitled 'Alexandrine Literature and Learning', 'The Greek Philosophers', and 'The Agony of Greece', show how Dr. Bevan could bring his great stores of learning within the reach of the general reader. Unlike many classical scholars, however, he combined with his profound knowledge of Hellenism an understanding of Judaism, and, as the brother of Professor A. A. Bevan, was fittingly acquainted with Hebrew, an indispensable qualification for writing about Jewish religion. *The Legacy of Israel* (1927) was jointly planned by Dr. E. R. Bevan and Dr. Israel Abrahams, and jointly edited by Bevan and Dr. Charles Singer. One of the most valuable contributions to this volume is his own essay 'Hellenistic Judaism'.

In 1921 a collection of essays appeared under the title *Hellenism and Christianity*. Three of these were new. The others had already seen print in a variety of journals. This book seems to me to stand midway in Edwyn Bevan's development, and in some ways to be the most delightful of all his writings. The strain of the classical humanist comes out in the two essays on the Aegean poet Bacchylides and on the Greek Anthology. Two essays which follow captured me when I read them over thirty years ago and led me to read everything from the same pen that has come within my reach. They are 'The First Contact of Christianity and Paganism' (*Quarterly Review*) and 'The Gnostic Redeemer' (*Hibbert Journal*). These were an invaluable introduction to the writers of the *Religionsgeschichtliche Schule*, just then carrying all before them in the field of New Testament studies, but provided at the same time the needful corrective. Then came two essays calculated to arouse the interest of any young student in the mind of St. Augustine. Of the others three deserve special mention. 'The Problem of Eschatology' raised questions which near the end of his life were to find far fuller treatment in his Gifford Lectures. 'Human Progress', 'Reason and Dogma', and 'Christianity in the Modern World' faced some of the issues of the present conflict between the Christian faith and modern rationalism. From this time onwards Dr. Bevan's main preoccupation was with the subject suggested by the title of the closing essay. Yet his method was that of the historical student. He dealt, as we have seen, with the relation between the original Christian message and the contemporary forms of religious thought. In *Sibyls and Seers* (1928) his subject was 'a survey of some ancient theories of Revelation and Inspiration'.

There could be no better proof that historical studies are relevant to the present

religious situation than a study of the writings of Edwyn Bevan. In his essay in *The Legacy of Israel* he wrote:

'We to-day, whether we are Jews or Christians, may regard the Hellenistic Jews of two thousand years ago as bearing the first brunt in a conflict in which we too are engaged. For their problem is still in a way our problem. In the civilization of the European peoples the Hebrew and Greek traditions have entered into combination, but their mutual adjustment still raises questions on which men are not agreed. Both in the Jewish community and in Christian community to-day there is an opposition between Traditionalist and Modernist, Orthodox and Liberal, which really springs from the old difficulty, how to harmonize the claims of the God of Israel with the claims of intellectual culture — an opposition which exists not only between man and man, but often within the individual himself.'

To most people Dr. E. R. Bevan is known best by his little book *Christianity* in the Home University Library (1932). In eleven chapters, and in 250 pages, he surveys the main epochs of Christian history. It is a marvel of condensation without dullness, of impartial criticism, so that neither Protestant nor Roman Catholic can justly complain, of selective instinct in concentrating upon the great turning-points in the long story, and of a regard for the relevant issues in the present crisis. Without being in any sense an apology for Christianity it is in fact a valuable apologetic, all the more because the writer so carefully abstains from overstatement or a refusal to recognize the criticisms to which the Church is exposed by reason of its past record and present demands. Incidentally this well-equipped historian finds opportunity to puncture pretentious writers of the present day who assail the Christian moral tradition. One passage may be cited.

'Those who attack Christianity as having brought in a new conception of morals, contrasting unfavourably with that of the pagan Greek world, are usually thinking specially of the Christian rule in regard to sexual relations . . . The idea that ancient Greek culture was one which sanctioned sexual indulgence is not so common amongst classical scholars as it is among essayists and journalists, who take a modern literary mirage for truth. Of course, in practice sexual indulgence (natural and unnatural) was thought very lightly of in ancient society, but to make a cult of physical passion, to caress it with poetic sentiment, to talk tall about it, as about something which a man who is going to get the best out of life should seriously cultivate, that is anything but a return to ancient Hellenism; it is the fashion of a modern literary clique.'

So again he protests against most modern attacks on Christian views of the world because they seldom come to grips with that philosophy of life as a whole.

'By attacking Christianity in its most ignorant exponents, or even grossly caricaturing it after their own fancy, as a preparation for overthrowing it, they are able to arrive at the little chirrup of felt intellectual superiority far more easily than if they had to address themselves to a system of thought set forth by a competent and able contemporary thinker.'

The closing sentences bring us to the heart of the matter.

'Christian philosophy may put before a man a view of the world which does justice to the facts and at the same time makes the leap of faith appear to him reasonable. But the impulse to believe itself must come, if it comes at all, from the direct perception that a particular kind of life is the life most worth living. For

those who have it the perception is a supernatural call which, according as they will, they may follow or they may refuse.'

One sequel to the publication of this little book deserves to be recalled at the present time. Not long after its publication Dr. Bevan wrote a letter to *The Times* telling that a professor in a Russian university had written asking for his help in securing some book which he had failed to get for his university library. This Dr. Bevan was fortunately able to do, and according to a custom which happily obtains in the international fellowship of scholars, enclosed a copy of this his latest book as a personal gift. Some months afterwards he was surprised to receive this book back with an admonition from the Soviet censor's office, to the effect that such a book was an illegal intruder as it was Christian propaganda! One can only hope that recent alliances have brought a better conception of freedom into the Russian official mind.

In 1933-34 Dr. Bevan was Gifford Lecturer at Edinburgh University. Those readers who had followed the workings of his mind in earlier writings were not surprised that he chose as his subject 'Symbolism and Belief'. It had long been evident that for him 'the questions raised regarding the element of symbolism in our religious conceptions take us to the very heart of the religious problem'. Here his studies in comparative religion, in ancient and modern philosophy, in Christian literature and history, were all laid under tribute. In the preface he explains that the lectures are concerned with those symbols 'which purport to give information about the unseen world, those in which resemblance of some sort between the symbol and the thing symbolized is essential'. He shows that the main problem for all philosophy of religion 'is not to get rid of anthropomorphism, but to make the division between right and wrong anthropomorphism where it ought to be made'. He then takes the symbol of spatial Height, the application to God of expressions taken from men's experience of Time (and here he grapples with that perennial problem of the relation between Time and Eternity), the symbol of Light, in its double reference to knowledge and to glory, and that of Spirit, finally a symbol taken not from material nature but from the inner life of man — the 'Wrath' of God. The remaining lectures deal with the general relations of symbolism to truth and belief. In these chapters we find some illuminating criticisms of such various writers as St. Thomas Aquinas, Dean Mansel, the Pragmatists, Karl Barth, and some modern Roman Catholic theologians. The closing chapter brings us to the same conclusion as the final paragraph in his *Christianity*. But whereas there the active venture of faith receives the emphasis, here the conclusion is that 'what actually causes anyone to believe in God is direct perception of the Divine'.

In all these books we sit at the feet of the mature scholar and listen to his eloquent description of a bygone civilization, or to his measured judgment upon some controversy in the world of religion or of philosophy. It could be wished that a selection from his copious correspondence with his many friends might be given to the world, especially of those letters in which he wrote most freely about his inmost thoughts on personal religion. In the years before and after the last war Edwyn Bevan was closely associated with the S.C.M. on one side, and with Baron von Hügel on the other. In 1921 he brought out a charming memoir of Leslie Johnston (son of the Principal of Cuddesdon, who was Liddon's biographer). This brilliant young classical don and athlete passed from narrow Anglo-Catholicism through a phase of scepticism to a broader and heroic Christian faith, and the letters in this book unveil the struggles which tossed that ardent nature. It is significant that the correspondent to whom he opened his heart most freely was E. R. Bevan. Johnston belonged to that fine flower of English chivalry which perished in our last struggle for European freedom. How deeply Bevan felt the loss of his younger friend may be guessed from the inscription on the front of his book written three years ago, *Christians in a World at War*.

I inscribe this book to the memory of one who was prominent among the leaders of the Student Christian Movement in a generation now grown old, and who, when still young, was struck by a German bullet in the night of May 11, 1915, while trying to answer a wounded man's cry for help,

LESLIE JOHNSTON,
my friend, ever living with God.

'*Tendebatque manus ripae ulterioris amore.*' And now he has passed across that narrow stream and rejoined his friend. But the problems with which his mind was always engaged are still those which confront the Church. We have to find out how to conserve the treasure of the past so as to serve the present age. We have to present Christianity, a religion rooted and grounded in history, in such a fashion as to make it intelligible in the modern world. We have to apply its message in such a way as to make the individual eager to take the plunge of faith, to show its bearing on the tangled questions of the day at home and abroad with such insight and clarity that the world shall recognize that it has no rival as a way of life, to create a fellowship in which the baffled seeker after God shall find the full assurance of faith.

W. F. HOWARD

Ministers in Council

I.C.E. GROUPS. The Institute of Christian Education, an inter-denominational body whose organ is 'Religion in Education' is, through its various local bodies, doing a useful work in promoting the study of religion. The Lincoln Branch has a threefold programme for the present season.

On Thursday evenings from November 11 to February 10 Dr. J. H. Srawley, the Chancellor of Lincoln Cathedral, is taking at his house a group for studies on The Early Church. The separate topics announced are: The World into which Christ came; The Relation of the Church with the Roman Empire; The Social Life of the Early Church; The Christian Apologists; The Formulation of the Faith; Early Christian Worship; Gnosticism; The Beginnings of Christian Philosophy; The School of Alexandria.

On Saturday, March 11, 1944, at 11.0 and 2.15 Dr. W. F. Howard will give two lectures at the Training College, Lincoln, on 'Christianity according to St. John'.

On Saturday, June 3, a lecture is to be given at the same place by Dr. J. S. Whale.

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KIERKEGAARD: THE PROPHET OF THE ABSOLUTE. Under the above title the Rev. H. V. Martin, M.A., B.D., a missionary in India, has published with the Christian Literature Society for India what he terms An Interpretative Study. Though only containing seventy odd pages, it is exceptionally workmanlike and illuminative. Thirty of the works of this Danish thinker are named and characterized. A list is given of English translations where such are available, together with the names of books and articles dealing with the writer. A brief subject index and Biblical index are appended.

Mr. Martin believes that the one vision dominating Kierkegaard was that of the absoluteness of God. This to him was no mere abstract idea, as with so many philosophers. It was the atmosphere in which he lived and worked, the crushing weight which was at the same time the source of strength and joy. Short of this recognition, no one can understand what Kierkegaard took to be his life work, namely, the exposition of what it means to be a Christian.

Mr. Martin has in mind the introduction of Kierkegaard to India, believing that his sense of the absoluteness of God should appeal to many hearts there touched by the absoluteness of the Vedantic teaching of Hinduism, and serve to direct them towards the Christian faith. But British readers also have been feeling the influence of Kierkegaard and will welcome this new and capable guide to his thought.

A biographical chapter gives the salient facts of Kierkegaard's poignant and passionate life and does so in admirable and sympathetic fashion. The viewpoint of his system is shown in a discussion of The Four Stages of Life. There is, first, what is called the Aesthetic Stage when man is merely a pleasure-seeker. But there may come the time when pleasure fails to satisfy and a man enters upon the Ethical Stage. Now conscience takes control and the soul enters into relationship with the Absolute. But, once more, the sense of failure stings him and he leaps out from the inadequacy of moral endeavour into the region of the religious. In the Religious Stage God is acknowledged as the Absolute and man knows himself akin to the divine. Yet here also may come dissatisfaction, for religion can be regarded as man's own work, as the purely human quest for God, all of earthly initiative and exercise. Then, even the zealously religious man can be left with the feeling of frustration and guilt. The Christian Stage is needed where God the Absolute and transcendent takes the initiative and institutes a new relationship. The true believer accepts Christ the Paradox, the constant Contemporary, as the Revelation of God and Redeemer. The merely religious man is like the wader by the shore, who is always feeling with his feet whether he is getting out of his depth or not. The Christian however launches out in sheer faith and is as a man lying over 70,000 fathoms of water.

A disciple of Christ must be prepared to suffer: a part of Kierkegaard's teaching which is strongly motivated by his own personal history. Obedience to the Master is more than worship: here emerges perhaps Kierkegaard's opposition to representatives of a State church. The follower of Jesus must resist the temptation to compromise with the world. Kierkegaard thinks that when Peter accepted 3,000 converts into the church at one time he sadly lowered the standard and considers that the church has too often similarly diluted Christianity.

Mr. Martin has a chapter on Kierkegaard's Message for To-day which he introduces with the borrowed observation that Kierkegaard is now striding into his own in seven-leagued boots.

Here is a good deal packed into small space and members of study circles will find in its pages rich material for discussion.

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A CHRONICLE OF CONVOCATION. It would be salutary if every Free Churchman could take into his hands and read *The Chronicles of Convocation: being a Record of the Proceedings of the Convocation of Canterbury, the Upper and Lower Houses, in the sessions of May 25, 26, and 27, 1943*, published by the S.P.C.K. (3/-). An official report is here presented of speeches on matters of doctrine and practice with the authoritative text — and context — of some deliverances of which only brief extracts — without context — were given in the public press. And the book includes much that has not before been made generally available.

Cremation was a question that engaged the attention of Convocation. It was agreed that on social and hygienic grounds there was much to commend it. Theologically, the opinion was expressed that cremation did not in any way affect the Church's belief in the resurrection of the body. Such martyrs as Polycarp who were burned to death did not thereby forfeit their hopes of the resurrection of the body. On the practical side, the disposal of the ashes if brought to a church was considered and the Bishop of London secured approval for his proposal that if the ashes were interred in consecrated ground it should be with words of committal and other prayers,

but that if the ashes were scattered on consecrated ground, this should be done in a garden of remembrance with prayers and words of committal.

A resolution on the Decay of Truth-Speaking led its mover, the Bishop of Exeter, to say that every sin which men committed needed to be buttressed with a lie and that the habit of truth-speaking was a shield against many other sins. He thought that the amazingly stupid blunders which our enemy had made were really the nemesis which came upon the low cunning of men who had made a deliberate policy out of lies and who had become thereby incapable of recognizing things as they were.

Curiously enough, it was in the debate on this theme that Dr. Barnes, the Bishop of Birmingham, dealt with the subject of Church Schools. He was speaking of the place of education in framing moral habits. He declared that when he listened to debates on education and heard impatient demands that the church schools should not be surrendered, he wondered whether those who made those demands were satisfied with the contribution to the religious and moral life of the nation made by those schools during the last forty years. Personally he had come to the conclusion that the present church schools with their inadequate equipment did not commend religion to the community. He wished to see religion and religious morality based on the Christian view of life taught in all the schools of the land and, to make such teaching efficient and universal, he would, if necessary, sacrifice the so-called dual system.

A further topic of particular interest to Free Churchmen dealt with in seven different sections of the *Chronicles* is headed 'Interchange of Preachers (Anglican and Non-Episcopal)'. A number of those in the Lower House who made contributions to the discussion were evidently much troubled, even with the severely restricted permission contemplated. The Rev. R. W. Johnson from Cornwall said that country people could not understand the logic of the suggestion. They said, 'If Mr. So-and-so from the chapel can come and preach in the church, why can't we go to the chapel to hear him? After all, it is the same thing then; we are all going the same way'. The Rev. C. M. Stothert of Clevedon quoted with approval an incident from *Punch*. The vicar of a parish was depicted walking down the village street and meeting a parishioner to whom he said, 'Well, John, do you go to church or chapel?' and the reply was, 'Well, sir, if you asks me what I stops away from, it's church'. Mr. Stothert said that that represented something very valuable and it was found every week. The Dean of Winchester (Dr. E. G. Selwyn) said he had attended a few joint services and he had heard one or two very distinguished Nonconformist preachers but he had never heard an appeal from the pulpit in those circumstances which he would not call blunt or blunted.

A speaker drew attention to the fact that a minister of the Church of England who wished to preach in a place of worship belonging to another denomination did not need episcopal permission to do so, if that place of worship was within his own parish. And he illustrated the underlying principle thus: If he chose to go and speak on a Good Friday to the people in a picture house or in the bar of a public-house because he judged that in the discharge of the pastoral duty laid upon him at his induction and institution he ought to do so, he did not need episcopal permission.

Canon T. Guy Rogers of Birmingham and The Provost of Coventry (The Very Rev. R. T. Howard) pressed strongly for the fullest possible rapprochement with Free Churchmen.

In the final form Convocation allowed to a bishop freedom to permit a minister or a duly accredited preacher of another Christian denomination to give an address in an Anglican church at services other than Holy Communion in any of four carefully specified sets of circumstances but such permission to be exceptional and only after the bishop had been satisfied that his proposed action would be acceptable alike to the clergy and laity in the parish concerned.

Bound up with the Chronicles is the Presidential Address on Christian Unity and Church Reunion delivered by Dr. Temple, Archbishop of Canterbury, to the Convocation. In this address he accepts that view of the Free Church ministry which regards it as effective within its own sphere but yet as being, even when so regarded, irregular and defective!

This particular number of the Chronicles is likely to be one to which reference will be made for some time in certain practical issues.

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BIBLE BIOGRAPHY. Character sketches of the outstanding personages in Scripture were made for a time the vogue by Dr. Alexander Whyte, and in his *Greater Men and Women of the Bible*, Dr. Hastings lent the movement his powerful support.

Now it would seem that a fashion is setting in for Bible biography after the type of the historical novel. Mr. Duff Cooper, who wrote the *Life of Lord Haig*, has recently produced in *David* (Jonathan Cape) a reconstruction of the career of the king of Israel. He dedicates his book to the Jewish people 'to whom the world owes the Old and New Testaments and much else in the realms of beauty and knowledge — a debt that has been ill repaid'. In an eight-page appendix he supplies a statement of his line of approach. He deplores that in the reaction from the doctrine of the literal inerrancy of Scripture there has been by so many a present-day rejection of the Old Testament as a collection of nothing but legends and myths. He holds for himself on the contrary that so far as the narrative of the foundation of the kingdom of Israel is concerned we are on the firm ground of history and that there is nothing in the career of David more surprising than in the careers of many of our own contemporaries. Furthermore, having examined the arguments for and against the Davidic authorship of any of the Psalms that bear his name, he finds no insuperable difficulty in the way of supposing that David could and actually did write some. As a reader of the works of Biblical critics, he has often been impressed that they 'take an almost unholy pleasure in overturning accepted tradition and wallowing in disbelief'. He urges, however, that the Muses scatter their favours with little regard to the worldly status and the moral character of the recipients. A blind Greek beggar, a successful Italian farmer, a Florentine politician and a popular London playwright have been the greatest of all their favourites. Nor can it be contended that Horace, Villon, or Byron who stand very high in the poetic hierarchy were incapable of moral lapses, and even Wordsworth had an illegitimate child.

Mr. Cooper weaves into his story quotations from a dozen 'Davidic' psalms. They are, however, illustrative rather than essential, though very apt to the situation portrayed.

As one versed in politics, Mr. Cooper has some shrewd observations on the court life of Saul and David. The prophet Samuel comes in for some caustic comments! The military exploits of David are retold with evident relish and appreciation and often put — as is the encounter with Goliath — in a new setting. David's religious experience is remembered throughout and, without obtruding it, the author succeeds in showing this as the key to an appraisal of David.

In these days when ministers are addressing so many men in the forces this modern presentation of an old world soldier may prove suggestive of a series of provocative and helpful talks.

W. E. FARNDALE

Recent Literature

Finite and Infinite: a Philosophical Essay. By Austin Farrer. (Dacre Press. 20s.)

The attempt to revive scholastic philosophy has proceeded apace during the last half century and has produced some notable works like those by Gilson and Maritain. We are not aware, however, of anything so original and independent as this study of the central question in philosophical theology: the relations between finite and infinite. Mr. Farrer's study is primarily an analysis of what is meant by these terms in scholastic thought, and only secondarily a reconstruction of theology. But he does not accept the medieval view that rational theology is demonstrable, and indeed in one place speaks of his speculations as a great edifice of hypotheses. It is this sense that natural theology is tentative and corrigible that makes Mr. Farrer's work so much more like the theories of modern science than is most neo-scholasticism. All the same it presupposes a knowledge of Thomas Aquinas and of philosophy as it is expounded (say) in Rickaby's *General Metaphysics*. The discussion opens by defining the relation between Finite and Infinite, and so giving both terms the precise meaning of 'absolute' and 'dependent'. This is otherwise expressed as Creator and creature. Between these there is a relation of analogy. This famous doctrine is expounded with great care and subtlety, and it is made to look much more positive than it often does. Its apparent coldness is due simply to its use of scientific instead of poetic language.

The second part of the work is a study of finite substance, first as exhibited in the will and then in the self as a whole. This exposition is very fresh and striking, and shows knowledge both of old and new psychology. The unity of the self is taken as the type of the unity of all substance, and as the analogue of things in the outer world. Both God and the World therefore are interpreted by analogy through what we know most immediately, the self. The usual proofs of the existence of God from the nature of the world are treated very critically and briefly, the 'cosmological' idea leading only to precarious results. The whole treatment leaves the impression that, whilst Mr. Farrer accepts the achievements of scholastic theology, he is very doubtful about the arguments for it. He tries to remedy its defects by modern methods, and his success is like that of the 'restorers' of Gothic cathedrals. Yet there may arise a modernized form of older constructions, and Mr. Farrer may be a pioneer. He has a good knowledge of non-Catholic philosophy and is capable of giving reasons for the 'faith that is in him'. Yet it is just in his notion of 'faith' that we find his philosophy most defective. His severance of rational from revealed religion is not really defensible before modern criticism. None the less, it is well to be reminded that scholastic philosophy is still a living force, capable of renovations and of making fresh advances towards the goal of truth.

ATKINSON LEE

Towards a Christian Philosophy. By Leonard Hodgson. (Nisbet. 10s. 6d.)

Dr. Hodgson, who has been writing upon philosophical theology for some years, calls his book a gesture of middle age. He says: 'We of middle age cannot welcome back the things against which we revolted in our fathers in order to ingratiate ourselves with our sons.' Dogmatism must be replaced by a synthesis of faith and philosophy, the contradictions and anathemas of theology must yield to reasonable interpretations, themselves subject to the test of time. Time must be taken seriously, being, along with space, the very stuff of which cosmic history is made. However, cosmic energy produces bodies and then minds, which exhibit freedom in reaching out towards the great values, truth and beauty and goodness, themselves transcendent realities. For the Christian these are embodied in the person of Christ, which is the

great fact of history. Interpretation of this event shows that Atonement is the great objective of God in entering into the time-process, and its form is that of the Kingdom of God foretold by the prophets rather than the apocalyptists. This entrance is unique: the breaking of God into the space-time universe from outside and not the fine flower of humanity's evolutionary development. Nor is it an appearance or emanation of absolute reality, but a new creation by a personal God. In this 'personalism' is the clue to reality to be found, which alone will lead us to the idea of social personality in the Trinity.

The attempt of Dr. Hodgson to steer between Bradley and Brunner is, we believe, upon right lines. It is easy to show that Absolute Idealism does not do justice to the Christian belief; it is still easier to see that the New Dogmatism is obsessed by uncriticized philosophical assumptions. And it is worth while to point out that trust in tradition merely means that 'Time will show'. Those of us who were brought up in a different atmosphere from Dr. Hodgson do not need to deliver ourselves from some of his difficulties. Dogmatisms whether from right or left were purged out of us by radical criticism long ago. But Dr. Hodgson himself seems to retain some such prepossessions when he assumes that reality is a unified system (p. 19), that conscious mind appears first as a quality of material things (p. 52), and that space-time novelties come *ex nihilo* (p. 95). And the approval of 'dynamic' *versus* 'static' logic seems to betray him into the hands of the dogmatists once more. It should be said, however, that Dr. Hodgson's attempt to unify his religious with his philosophical beliefs contains many valuable ideas, notably his suggestion that space-time is the means of individuation, his distinction between clock-time and teleological time, and the thought that human freedom is contingency 'according to plan'. It is to be hoped that Dr. Hodgson will fill in this sketch of a religious philosophy. He is a large-minded and keen thinker, earnestly trying to grapple with the problems of our own day.

ATKINSON LEE

Science, Christianity and Truth. By A. E. Baker. (Eyre & Spottiswoode. 6s.)

The duty of reconsidering the relations of Religion and Science is forced upon us continually, not least because scientific knowledge is constantly growing. Now that each subject is a matter for specialists, a comprehensive view of the whole is impossible for any but a few encyclopaedic minds. The problem is acute for those who have unashamedly made their 'speciality' Christian Theology, but the insinuation that a belief in Revelation closes the mind against new truth is rebutted by the number of Christian thinkers who attempt the major task of keeping abreast of current science. One of these is Canon A. E. Baker. His 'line' is fairly well known among us now — Science can answer the question as to what things are, but not 'why?' and 'wherefore?'; 'life' is always lost in the act of analysis; Science deals with the measurable, with but part of the whole, with the general, not the particular. The author has read widely, writes freshly, and as his faith is sure, has many helpful things to say. At the same time one must admit that the subject has already moved away to questions which need another approach. Dr. Temple's Gifford Lectures remind us that no support is to be drawn for religion from the failure of scientific explanation; the religious explanation is *equally necessary and satisfying* when the scientific, on its own plane, is complete. Faith in God as Creator is not specially strengthened by the Second Law, nor will it be weakened if scientists find a 'natural' cause of the original 'winding-up'. The weakness, too, of Vitalism as an answer to Mechanistic Materialism has been shown; to-day we have to deal with Materialism in its Dialectical form. Is it certain that a thorough-going belief in the uniformity of Nature cannot be held along with

a serious belief in Divine Personality' (p. 31)? If so, will the reader share the author's own conviction that no scientific truth clashes with Christian dogma?

T. J. FOINETTE

Time the Refreshing River. By J. Needham. (Allen & Unwin. 16s.)

A significant feature of our time is the increasing claim of scientists to speak on matters relating to our common life. Their research is not *in vacuo*, and they assert that their vastly extended knowledge of the nature and working of the Universe throws invaluable light on the rightful ordering of man's life therein. This view is attractively expounded in this collection of eleven of Dr. Needham's recent essays and addresses. The first, 'Metamorphoses of Scepticism', is autobiographical, and explains how he found in ethics and politics 'the cement necessary for the unification of the divergent forms of experience', no one of which could claim to be the royal road to appreciation of life. Our limitation has been to regard man as a solitary unit, rather than as primarily a social being. Here, like many younger scientists, Dr. Needham felt the appeal of Dialectical Materialism, for it seemed to supply the link between biological research and the higher life of man. 'Mechanism was applicable everywhere, but final nowhere': both the older materialism and neo-vitalism were unacceptable, for while social evolution is continuous with biological evolution, there is also a continuous rise in levels of organization, and each level is to be studied in the light of its own organizing relations. 'The processes of living matter are subject to the same laws that govern the processes in dead matter, but the laws operate in a more complicated medium.' Evolution, understood dialectically, itself supplies a criterion of the good. It is 'that which contributes most to the social solidarity of organisms having the high degree of organization which human beings do in fact have'. Thus, 'the future state of social justice is seen to be no fantastic utopia, no desperate hope, but a form of organization having the whole force of evolution behind it'. This is developed fully in two essays, one an appreciation of Whitehead's philosophy, the other entitled 'Integrative Levels', in which Herbert Spencer's *Religion of Progress* receives sympathetic reconsideration. Unlike the majority of his school, Needham finds the history of Christian theology a fascinating subject: religion answers to a true need in man. It is the reaction of the human spirit to the facts of human destiny, but its spiritual values are not dependent on any relation of man to God. Its best definition is Otto's 'numinous'; as the cry of the oppressed it will disappear in a just order, and as the sense of the numinous it will pass *without loss* into social emotion as such. 'Communism is the heir of the Christian tradition.' Dr. Needham's book repays reading, apart from its wealth of information, because it shows (a) how in the minds of many the authority of much we say is cut from under us, (b) the problems with which Christians who are not obscurantist are having to grapple. Christian apologetic to-day must take the measure of Dialectical Materialism. But our author has not yet given the answer some of us seek. Too much that Christians regard as vital is left out, and where Dr. Needham does speak our language one doubts whether he would carry the true Marxist with him. And what if religion is not just 'the cry of the oppressed', nor merely 'social emotion as such', but truly personal, though not, as it is often misrepresented, 'individualistic', private and 'subjective'?

T. J. FOINETTE

The Free-Will Controversy. By M. Davidson. (Watts. 7s. 6d.)

The question of Free Will is of perennial interest, though no one who studies it expects seriously to change his mind as a result. Dr. Davidson is an F.R.A.S., and therefore presumably feels, like Kant, the majesty of the starry heavens and the

unalterable law of their revolutions. In an earlier book he discussed the views of various types of thinkers, agnostics, atheists, and so on; now, he has written a 'history' of the whole controversy. The term, however, is not a fortunate one, for there is, properly speaking, no Free-Will Controversy, though we might speak of the Pelagian controversy, with its long debate on the subject of Original Sin, or of the controversy between the Realists and the Nominalists of the Scholastic age. What Dr. Davidson has done is to pick out some of the world's most famous thinkers and give us, with more or less detail and care, their views on the subject. While it is true that every philosophical system must state, or imply, some view of what free-will really is, philosophers have seldom joined issue with one another on this field. Dr. Davidson, indeed, seems to be aware of this. He begins with Babylonian astrology, and goes on to deal, in one brief chapter, with Greek and Roman philosophers, from the atomists, through Plato and Aristotle, to the Stoics. He then devotes two chapters to Hebrew and Christian views of evil and sin, and passes to Descartes, Spinoza, Kant, and J. S. Mill, before plunging into the whirling theories of modern physics and biology, as introduced by Haeckel and carried on by Eddington and Jeans, Planck and Einstein. No wonder he has to apologize constantly for the rapidity of his treatment, and he cannot make up his mind whether to give an outline of a whole system or to concentrate on what is said about free-will itself. We could hardly expect him to show himself at home with so many schools of thought, but, while we congratulate him on the results of his study, it is a pity, to take one instance, that, in dealing with Kant he takes no notice of Kant's profound sense of the majesty of the moral law, as implanted in the reason of man — as marvellous to him as were the starry heavens themselves. Most readers will turn with more interest to the chapters dealing with modern science. Save for the professed student the author will often be found difficult. Except in one sentence, he has given no hint that to jump from the alleged indeterminacy of the atom or the cell to indeterminacy in human conduct is to take an even more perilous *salto mortale* than that of the electron from one orbit to another. Indeterminacy of action is entirely different from the freedom of the will. It is disappointing that Dr. Davidson does not deal with the men who have in later times been responsible for the really philosophical work on the subject, such as Schopenhauer, T. H. Green, Von Hartmann, and Croce.

W. V. LOFTHOUSE

Chinese Philosophy in Classical Times. Edited and newly translated by E. R. Hughes. (Dent & Sons. 3s.)

Just before the war Dr. Macnicol's *Hindu Scriptures* in Everyman's Library made selections from India's classics readily available to English readers. Now that our interests and alliances reach out beyond India to the enigmatic stranger further East, it is appropriate that the same should be done for China's ancient culture. This volume is the scholarly work of Rev. E. R. Hughes, formerly L.M.S. missionary in Fukien, and since 1934 Reader in Chinese Religion and Philosophy in the University of Oxford.

Its contents cover much the same ground as Professor Fung Yu-lan's standard work, to which, with the mistake of Feng instead of Fung, Mr. Hughes makes grateful reference. There are, however, two important differences. First, this new book is three shillings while the other is twenty-five. Second — and this too is usually an advantage — the critical apparatus is limited to an occasionally inserted paragraph in smaller type, while the main text is a translation of the words of the philosophers themselves. In making his selection the writer gives the following as his principles:

1. That a thinker's main achievements of thought should be represented.

2. That a quotation should, if possible, be long enough to show not only what the man thought, but also the way in which he arrived at his conclusions.
3. That each man should be set forth not only as himself, but also as representing a stage in intellectual development.'

The principles are sound, and their practice is soundly carried out.

The book is divided into eight parts. In the first four are selections from pre-Confucian writings (ca. 800 B.C. onwards); well arranged sayings from the *Analekts* to give a picture of Confucius himself (ca. 500 B.C.); representative selections from his disciples, and from one who is more than disciple, the originator of religious utilitarianism, Mo Ti. Another line of thought, perhaps as old as the Confucian, begins in Part V, '*the Tao Experts*', the most attractive literary representative of whom is Chuang Tzu (ca. 300 B.C.). Parts VI and VII select from later metaphysicians, legalists, ritualists, and a school of syncretism, while Part VIII deals with three Confucian teachers of the first century A.D.

Few in this country will feel capable of criticizing the translation of this immense and varied material as a whole. I venture two small suggestions. The same Chinese words in which Confucius twice states the golden rule should not be represented by different English forms, as on pp. 19 and 30. Again, that key-word of the Confucian moral tradition, *jen*, could surely be expressed by something less clumsy than 'human-heartedness'. 'Humaneness' is at least one word, if not an old or euphonic one, which finds a place in the Oxford Dictionary. Mr. Hughes' work is a welcome proof that the tradition of English Sinologues has not quite expired.

In a future edition perhaps either an index or a fuller table of contents might be provided. To help beginners the introduction might have been longer and more attractively written, with clearer definition of the historic background. However, the book will chiefly be used by two classes of readers, those whose interests are Chinese, and those whose interests are philosophical. It will be very welcome to both.

JOHN FOSTER

Communion in the Messiah. By Levi Gillet. (Lutterworth Press. 12s. 6d.)

It is refreshing to find a writer who is primarily interested not so much in the conflict between Christianity and Judaism as in what Justin Martyr first called the 'dialogue' between Judaism and Christianity, and who, though he never loses sight of what he calls 'the earthly problems of Israel', looks for their ultimate solution in the growth of religious understanding and fellowship between Jews and Christians. Father Gillet's book is so many centuries overdue as to be almost premature! He is a priest of the Eastern Orthodox Church. Though not a Jew himself he has enjoyed close personal friendship with many Jews. This has combined with his wide reading of Jewish literature to give him something more than a knowledge of Judaism. He has a remarkable feeling for things Jewish and is in himself an excellent example of that living reciprocity which, according to Martin Buber, is the distinctive feature of the true 'dialogue'.

His book is a development of two main ideas. First there is the idea of the 'dialogue' between the two religions, by which he means that 'if Christianity has a definite message to bring to Judaism, Judaism also has a message to Christianity'. Secondly, this writer believes that while 'Judaism and Christianity are nearest to an agreement when Judaism is most unambiguously Jewish and Christianity most unambiguously Christian', it is still reasonable to look for the development of a 'communion' between the two, either in the service of the same personal Messiah (a distant goal rather than an immediate possibility), or in those Messianic values which are common to both traditions and on the basis of which partial communion is immediately possible and

capable of progressive enlargement. Beginning with a survey of the more positive and friendly contacts between Jews and Christians from New Testament times until the present day (a survey which, significantly enough, he has succeeded in compressing into one chapter), Father Gillet proceeds to examine in broad outline the permanent values of the Jewish tradition, the basic religious ideas common to Judaism and Christianity, and the similarities and differences between the Jewish and Christian conception of the Messianic hope. 'On the whole', he believes, 'Christian Messianic consciousness looks backward, while Jewish Messianic consciousness looks forward.' 'The majority of Jews', he says, 'do not believe in a personal Messiah but keep a decided Messianic attitude. The majority of the Christians believe in a personal Messiah, but have no longer any Messianic attitude.' This is perhaps rather an over-simplification of a very complex situation but it seems more than likely that the answer to the consequent question as to how the two Messianisms can be brought together will be provided by current events which challenge Jews and Christians alike. Gillet rightly sees in Marxism an example of Jewish Messianism expressing itself in the paradoxical medium of a materialist philosophy infused with an intense religious fervour. As such it constitutes an immediate challenge to the conventional outlook of a great deal of both Christian and Jewish thinking in an age which has gone sadly astray because neither has yet done justice to the other.

The book is not without its technical imperfections. There are a number of typographical and other slips which will no doubt be corrected in any future edition. Because it ranges over so wide a field it inevitably lays itself open to the danger of superficiality at some points. But there is a great deal of valuable material for the understanding of Judaism not readily available elsewhere, and there is much that will, we hope, shock many Christians out of their complacent acceptance of the idea that the only solution of the 'Jewish problem' lies in the 'conversion' of the Jews to what the Christian commonly understands by Christianity. In his basic conviction that what is really needed is not 'conversion' but *koinonia* Father Gillet is surely right. He has no illusions as to the practical difficulties in the way of achieving this fellowship. Official relations between Church and Synagogue must necessarily remain on a far lower plane than the inward relationship of communion which is the main theme of the book. But even on this lower level this writer sees much happening that is very significant, and against the dark background of the tragedy of European Jewry he stresses the importance of some current movements for promoting understanding and goodwill between Jews and Christians.

WILLIAM W. SIMPSON

Racialism and World Faith. A Study of the Epistle to the Galatians. By G. O. Griffith. (Lutterworth Press. 6s.)

The author was moved to write this vigorous and stimulating book because of the expression of an 'approach' to Christian origins which he heard from the lips of a distinguished scholar. According to this 'approach' the Pauline Epistles are of more value than the Gospels for the examination of the sources of Christianity; but they show signs of later editing, except Galatians, most of which is a faithful transcript of what Paul wrote. From Galatians we get the impression that Christianity began as a popular movement with emphasis on the Christian virtues of 'Love in the sense of a determination to think well of everybody; Joy in the sense of a faith-inspired disposition to face life cheerfully; and Peace in the sense of a determination to keep out of quarrels and wars'. We gather, however, that even in apostolic times the Jesus of history had become a vague and shadowy figure. Mr. Griffith shows in this rather unusual kind of commentary how unsatisfactory this 'approach' is. Each section of the Epistle is translated into modern English. Then follows a running commentary,

at times in the form of a paraphrase, which makes clear how challenging and important for the modern world are the questions involved in this Epistle. Such questions are — Is there a Gospel of God; a Gospel that is for men of all races and nations; a Gospel which is above all systems and religions, and which is in itself true? Does the Church judge and confirm the Gospel, or does the Gospel judge and confirm the Church? If the Church cannot exist without the Gospel, can the Gospel exist without the Church? The author disclaims the title Barthian, but acknowledges that Barth has opened a road along which he thankfully travels. He says he has written this little study of 155 pages 'not in "liberty", but in embarrassment and searching of heart'. His book will provoke such searching of heart in every intelligent reader; and this will lead him to think again of the implications of the statement 'The Church cannot impose its own order upon the world, it can only maintain that order and exhibit it. For the Church's order grows out of its Faith, which is a Faith, not to be imposed, but to be confessed.'

F. B. CLOGG

The Everyday Work of the Westminster Assembly. By S. W. Carruthers. (Presbyterian Historical Society. 12s. 6d.)

Dr. Carruthers has done a most useful piece of work. The Westminster Assembly was set up by the Long Parliament in July 1643 and consisted of one hundred and twenty-one divines of whom five were Independents and a few were Episcopalians, the rest being Calvinists or Presbyterians. The appointing ordinance directed these divines, together with ten peers and twenty commoners, to 'confer and treat among themselves of such matters and things concerning and touching the Liturgy and discipline and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed to them by both or either of the said Houses of Parliament and no other'. The Assembly was very much open to the Papists' sneer that 'our religion is a Parliament religion'. It is remembered to-day chiefly by the Shorter Catechism and the Metrical Psalms which it authorized. These are still in use in Presbyterian churches. The revision of the thirty-nine articles, the production of a Directory of Worship to replace the Prayer Book, and the attempt to fill the vacancies in the ministry of England by ordinations after the Presbyterian fashion, have been largely forgotten, but were of great importance in the history of the seventeenth century. The five Independents were men of great ability and were very prominent in all the discussions, but they could not prevail against the overwhelming Presbyterian majority, especially in their pleas for greater toleration and less conformity. The Assembly prevailed on Parliament to enforce the Solemn League and Covenant on all persons over eighteen years of age. For a season England blushed to find herself Presbyterian but the roots of the new growth were not sufficiently deeply planted. Dr. Carruthers has set forth the subjects considered by the Assembly in separate chapters, showing by full quotations from the debates how the treatment of each developed from day to day during the six years of the Assembly's existence. This is an invaluable textbook for students, but for a clearer impression of the strong emotions raised by these theological debates they will still turn to Robert Baillie's *Letters and Journals* and also to Lightfoot's *Journal*. Both these writers were members of the Assembly. This volume celebrates its tercentenary.

A. W. HARRISON

The First Authorized English Bible and the Cranmer Preface. By Harold R. Willoughby. (University of Chicago Press, via Milford.)

This short monograph commemorates the four hundredth anniversary of the seven

magnificent folio volumes of the Great Bible that appeared in London between the years 1539-1541. It is concerned chiefly with certain neglected aspects of this epoch-making Bible series, the monumental and exemplary craftsmanship and quality of Great Bible typography; the historical and iconographic importance of the title woodcut, which is reproduced in facsimile; the documentary character and literary charm of Archbishop Cranmer's Preface, of which a modern rendering and facsimile are given; and the strangely contradictory revisional trends exhibited in successive editions of the Great Bible series. There is something at once romantic and stirring about this excursion into the brief but rapidly-moving period of Bible translation and revision in England. The author treats his subject with sympathy and learning, and formulates interesting and fresh conclusions. The facsimiles add greatly to its value and a useful bibliography is included.

LEVI FOX

The Huguenots. By Otto Zoff. (Allen & Unwin. 16s.)

'This is the first time in English that the story of the brave, God-intoxicated Huguenots is told simply and popularly in one volume.' Such is the claim that is made for this book, and in the main it is justified. Though some good work upon the movement is to be found in some of our histories and biographies, this is, generally speaking, incidental, for the Huguenot movement does not seem to have received over-much attention from English scholars. One English volume might, however, have been included in Mr. Zoff's bibliography — Armstrong's *French Religious Wars*. The present volume is the work of an American writer of Huguenot descent, who has right well acquitted himself of his task. The result is a study not merely informative and thought-provoking, but as interesting as a romance. It is, indeed, a romance, albeit one with which tragedy walks hand in hand. Once we had begun to read, we found it hard to put the story down until the last page was reached. Mr. Zoff has given close study to his subject, has a fresh and attractive style, and is a born storyteller. Though there are a number of points which we had put down for comment, space forbids us to touch upon them here. But we may say that the author presents the reader with a fascinating portrait gallery, and raises divers questions which will set him thinking — such, for instance, as Queen Catherine's sudden *volte face* with regard to the appointment of Guise as Governor-General with plenary powers. The format of the volume leaves little to be desired, and the book is a welcome addition to the library of history lovers.

W. ERNEST BEET

Constructive Democracy. By John Macmurray. (Faber. 2s. 6d.)

This book consists of two timely lectures delivered at University College, London, during December, 1942. Professor Macmurray does not agree with the notion that democracy is an obsolete form of government, but holds that it can be transformed to meet the needs of our time. Hitherto, he says, we have had in England what he calls Negative Democracy, which leaves most of the cultural and economic life of the community outside the control of political authority except in war time.

Positive Democracy would bring the material resources of the country under the control of the government, and give us a planned economy. At the same time, religious freedom, freedom of speech, freedom of learning, and all the cultural freedoms of men would be preserved. Religious freedom is the essence of democracy, and from it all other freedoms spring.

Can we pass from a negative to a positive democracy? Might we not lose democracy itself in the transition? To put the control of capital in the hands of the government, without any check upon it such as our present House of Commons exercises, would be

dangerous, and yet we may be forced to face this issue. The efficiency of a controlled economy cannot be questioned. Already, in time of war, we find it necessary to bring the industrial machine under government control. Peace time problems, such as large-scale unemployment and competition for markets, may be just as compelling. Can we retain our cultural freedom and at the same time have a planned economy? Macmurray thinks that the instinct for freedom, which is in the hearts of the people of this country, will do much to safeguard our liberties. Given good democratic leaders (surely, in our present Prime Minister we have a great democrat), we should be able to bring the full resources of the earth to the service of all, and at the same time retain our personal freedom.

J. F. HUMPHREY

Indian Politics (1936-1942): Report on the Constitutional Problem in India, Part II. By R. Coupland. (Oxford University Press. 7s. 6d. net.)

In our review of the first Part of this scientific study of modern Indian politics we eagerly looked forward to the next instalment. We are not disappointed. Professor Coupland has maintained the very high standard of his objective treatment through a period very hard to survey, because of the difficulty of estimating what place its exciting events will have in the final perspective of history. There is little doubt that this summary of over 300 pages will become a standard work of reference for the period from the Simon Commission to the Cripps Mission and Mr. Gandhi's rebellion. Where else can be found so faithful and well-documented a record of the swirling tides of feeling in the recent struggle to bring India to 'freedom'? Yet the book is more than a record. The narrative of the political actions and reactions of the different parties is as fascinating to follow as it is to replay a master's game of chess. The cool, impartial estimates of the significance, motives and effects of each move leave the impression that the inevitable word has been said. Readers of this book, and of it only, will be better qualified to form opinions on the Indian problem than those who have read intensively about some single element in the struggle, such as Hindu belief, Moslem tradition, debates in Parliament, trade relations or missionary enterprise. A candid reader of this report could scarcely maintain the cheap charge that the perplexities of India are due to the unwillingness of Britain to surrender power. The out-going Viceroy is shown to be right when he asserted:

These troubles are due to Britain's expressed readiness to part with power. It is because agreement cannot be reached between conflicting interests in this country as to who is to take over the responsibilities which Britain is only too ready to transfer to Indian hands, that the deadlock has arisen. It is from no reluctance on our part to transfer them.

The sense of frustration which is the present tragedy of India, is largely due to the passionate loyalties — religious, political, and territorial — of those who claim that their solution of the problem is the only hope for freedom. How it comes about that the Congress has hardened into insisting on complete independence of Britain; why the Moslem League demands a federation of sovereign Moslem States (Pakistan); why Lord Linlithgow's farewell word is: 'whatever alternative and whatever scheme is devised must take into account all practical considerations, and must have the general support of important elements in India's national life' — these are among the hundreds of strands that make the rich, melancholy fabric of Professor Coupland's great piece of tapestry. The fundamental pattern is the same throughout the period. Even the War, bringing Japan to the very gates of India, did not alter its main outlines. While millions of Indians flocked to support the Allied cause, the Congress refused to be involved in an 'imperialist war' and the Moslem League reacted violently

against the tendency of the Congress 'high command' to totalitarianism; the British Government, holding that a constitutional settlement was a necessary prelude to its abdication, since otherwise there would be no Indian Government commanding the allegiance of India as a whole, proposed that everything possible should be done to bring about such a settlement immediately after the war; Mr. Gandhi demanded immediate abdication without a prior settlement, claiming that when British authority, both in British India and over the States, had been surrendered to the Congress, it would set about establishing a provisional Government by agreement with the other parties; when the Government offered enormous concessions during the war, and promised radical constitutional changes, involving the independence of India, after the war, the various political parties in India proved to be even more at variance than before. These are the main facts. The deadlock persists.

G. STANTON MARRIS

Lamps of Anthropology. By John Murphy. (Manchester University Press. 7s. 6d.)

It is not always that miscellaneous papers are as interesting as this selection. Dr. Murphy's main interest is in religion, but by no means his only interest. Though he has retired from his chair at Manchester University he has not retired from his study, or from acquaintance with recent work in the sphere he has adorned. Of particular interest in these essays is the criticism of Father Schmidt's theory of original monotheism — which has not always received the attention it merits. Dr. Murphy declines the theory, but, none the less, though it is disproved that the pygmies are true representatives of primitive man, Schmidt has certainly shown the existence of loftier ideas amongst savage peoples than were previously thought possible. The essay on the place of fear in early religions is a welcome reinforcement of the contention many of us have supported — that the phrase 'fear made the gods' is as false as it is short. There is a fresh and suggestive chapter on gesture in relation to magic and primitive art. Anyone interested in the beginnings of man and religion will find these essays absorbing. In their variety, in their clarity, in their combination of lightness and substance, and in the judgment they display, they are admirable. Dr. Murphy and his readers are alike to be congratulated. To those who have read much already in this subject, these brief essays may well serve as a refresher course, linking up older with more modern theories, and treating both with skill and sense.

E. S. WATERHOUSE

Does Sex Morality Matter? By David R. Mace. (Rich & Cowan. 3s. 6d.)

When Dr. Mace was asked to write this book, he was told that what was wanted was 'a reasoned defence of the standards of chastity and fidelity — a book for confused people (and others) giving the Christian standard in these matters', that it was to be written 'for the reasonably intelligent and thoughtful reader', and that it was 'to be practical and relate its subjects to life'. By these aims the book must be judged. Dr. Mace has striven faithfully to execute his commission and has in a large measure succeeded. He has wrestled manfully with the new sex morality which, to use the descriptive title of his first chapter, has put 'morals in a muddle'. He moves easily from Havelock Ellis and Freud to Bertrand Russell and Aldous Huxley and has competent knowledge of the relevant continental literature. His chief chapters are entitled 'Sex as Energy', 'Pleasure and Responsibility', 'The Free Love Fallacy', 'Trial Marriage', 'New Designs for Marriage', and 'The Christian Ideal'. In the second of these he lays down his guiding principles: first, that the purpose of sex morality is to regulate the balance between pleasure and responsibility in the realm of sex; second, that the soundness of any given code of sex morality depends upon whether it furthers the ends which sex is naturally intended to fulfil. It is these

principles which enable Dr. Mace to deal as trenchantly as he does with the fallacy of free love, the delusions of trial marriage, and the contradictions inherent in the new designs for marriage. His account of the Christian Ideal is remarkable for its insistence on how much has to be learned along the adventurous road of married life.

E. C. URWIN

Dostoevsky. A Study by Janko Lavrin. (Methuen. 7s. 6d.)

This book gives us some notes on the life of Dostoevsky, but is chiefly concerned with his writings. The short sketch of his life is, however, a great help in the task of seeking to understand him. We realize that he learned in suffering much of what he wrote in his novels. He was an epileptic: when twenty-eight years old he was led to the scaffold, and at the last moment reprieved; he was sent in chains almost straight from the scaffold to Siberia, where he dwelt four years; for five years he was a private in a Siberian line battalion. He then returned to Russia where, until his death at sixty in 1881, he wrote his novels. One who knew him said of him — 'Never have I seen on a human face such an expression of accumulated sorrow.' In Siberia 'his only solace was a copy of the New Testament'. It is well to note this, for his greatest message is — Love. In the sermon of Father Zosima, in *The Brothers Karamazov*, we read his message — 'Love all God's creation and every grain of sand in it. Love every leaf, every ray of God's light. If you love everything you will perceive the divine mystery of things.' Few writers have probed as deeply into the soul as Dostoevsky. He sees both the reptile and the angel. He knows also the tears of things. Mr. Lavrin says — 'Prying into the most hidden recesses of man's soul and spirit, he was the first European novelist to explore the unconscious, and to annex it wholesale to modern literature.' He is a realist, but never forgets the great values — Love and the Immortality of the soul. His writings have been rightly termed 'Spiritual Realism'.

This book is an excellent guide to the study of this great Russian novelist and prophet. We see how Dostoevsky struggled with the great problems of life — especially with that of the suffering of the innocent. 'The whole of knowledge', he says, 'is not worth a child's suffering.' He carried the world's pains and sorrows. He seeks a better world for men and women and so asks for a new quality of life. He knows that the new world can only be realized by those who are a new creation. Mr. Lavrin points out that Dostoevsky 'wanted not only a quantitative, but a qualitative change'. He believed that Russia had a mission 'to reveal to Europe a new scale of values, and the ideal of a truly integrated unity of mankind, as distinct from a compulsory external unification'. Mr. Lavrin's book justifies the words of Berdyaev — 'So great is the worth of Dostoevsky that to have produced him is by itself sufficient justification for the existence of the Russian people in the world; and he will bear witness for his countrymen at the last judgment of the nations.'

W. BARDSLEY BRASH

Darwell Stone, Churchman and Counsellor. By F. L. Cross. (Dacre Press. 30s.)

Dr. Darwell Stone died at an advanced age in 1941. He had been the Principal of Pusey House at Oxford for a quarter of a century. He was a man of considerable patristic learning, and was prominent in the inner councils of the more extreme High Churchmen. Though never much in the public eye, he was behind the scenes in many Anglican crises, such as those which occurred over the publication of *Lux Mundi* in 1890, and of *Foundations* in 1912; the appointment of Dr. Hensley Henson to the Bishopric of Hereford in 1918; and the attempted revision of the Book of Common Prayer between 1906 and 1928. Dr. Stone's attitude in all these controversies was what might be expected from one who was almost indistinguishable from a Roman Catholic, and who seems all his life to have been very uneasy that he was distinguishable at all. To anyone who holds an evangelical view of religion the whole atmosphere

of Dr. Stone's life and thought seems strangely out of accord with the New Testament and with primitive Christianity. The temper throughout is that of ecclesiastical legalism. The whole interest is in regulations, rites, ordinances, and ecclesiastical organization generally. There is never any sort of apprehension of the fact that the Gospel universalizes and spiritualizes religion absolutely, as against the limiting and materializing elements found in Judaism, in paganism, and in all primitive religion. No one would ever guess, if he had only this book to guide him, that the vital things in personal religion are repentance and faith and a personal experience of the forgiving love of God in Christ. One would think that they were baptism, confirmation, the Eucharist, confession, absolution, and Extreme Unction, and, of course, that the real efficacy of nearly all these depends upon the priestly authority derived from Apostolic Succession.

HENRY BETT

Harriet Martineau. By J. Cranstoun Nevill. (Frederick Muller: 5s.)

If you have ever said: 'Harriet Martineau, oh yes, of course. But, let me see, who exactly was Harriet Martineau?' this book will tell you in a wholly delightful way. It gives a vital impression of this forgotten woman, and it passes the acid test for the writing of good biography by making her live again. The whole work is informed by knowledge and sympathy and there is no dangerous 'de-bunking', although here and there a refreshing touch of humour shows what the historian could have made of his subject.

Harriet Martineau was born in Norwich in the year 1802. Intellectually she had a sturdy Nonconformist background, but her physical inheritance was less robust. She could not taste and was deaf besides. As a child she was full of fears and timidly apprehensive of her mother. Even when Harriet was being lionized by London society Mrs. Martineau still made her darn her stockings and bend to the slop-stone. But here Harriet was only like Jane Austen, who corrected proofs under the sheltering lid of a prolific work-box. When Harriet saw her first essay in print, she walked off to chapel in silent fear. It was only at the safe distance of a married brother's home that her secret was discovered. Much to Brother Thomas's credit he exclaimed: 'Leave it to other women to make shirts and darn stockings and do you devote yourself to this.' Success came with the writing of a series of tales which strove to embody the truths of political economy. The time was ripe for such a venture as the man-in-the-street was becoming politically minded and eager to devour textbooks without tears. In ten days Harriet's sales had soared into thousands and her name was on the lips of statesmen and of monarchs. She visited America, was fêted in London, and had the pleasure of patronizing Thomas Carlyle. She built herself a house in the Lake District and was there besieged by her many admirers who trampled on her flower beds and peeped through her windows to catch sight of so famous a blue-stocking. She came to love the woman's privilege of the last word and, in conversation, would remove her ear trumpet to have it all a one-way traffic. She was compounded of feminine enthusiasm and a man's love of truth, so that, as John Nevill says: 'Her private conception of truth was no adversary from whom she warily edged away, but a friend she went forth to welcome with outstretched arms.' It is an irony of fate that such a woman should be forgotten, just when her sisters are taking their rightful place in the parliaments of nations. John Nevill restores her to her rightful niche in history thus: 'And though she herself be forgotten, and her books disregarded and unread, she was among the first of those nineteenth-century pioneers who by sheer force of character broke through the male police cordon which excluded their sex from any active participation in public affairs, so that there is hardly an intellectual

freedom enjoyed by women to-day that does not give back some far-off lingering echo of her voice.'

G. ELSIE HARRISON

A Batsford Century. Edited by Hector Bolitho. (Batsford. 10s. 6d.)

Here is the story of a family firm of bookseller-publishers which, from humble beginnings in High Holborn, has persisted for a century. The book has been prepared mainly for friends and business acquaintances of the firm but is not without interest for the book-lover. How unlike descriptions of many 'modern' businesses it is! Here is intimacy, love, pride and family interest. Harry Batsford, the present principal, speaking of the business on the death of its pioneer, his grandfather, in 1904, says: 'The family tie remained strong after the old man died. We loved our business, with pride and esteem. Even the members of the family who were not in the business cared for it and knew all that we did.' Always it was the 'good book' that was published. Its British Heritage Series and The Face of Britain Series, which told people of castles and cathedrals and countryside, were departures from the firm's usual technical and specialist productions but met with outstanding success, as did their books on The English Cottage, English Village Homes, and The Story of the English House. This interesting book is beautifully produced and provides a sidelight on English social history.

T. W. BEVAN

Church, State and Letters. By F. Brompton Harvey. (Epworth Press. 6s. net.)

There is scholarship and research in these excellent essays. In the first, the author quotes eminent writers who praise Methodism for its contribution to British social order as well as to the religious awakening; but he points out that 'the very touch of Romanticism was in the rapture and wonder that are so characteristic of Charles Wesley's hymns. As Dr. Bett claims, there is nothing between Crashaw and Coleridge in our literature with the accent of "rapture" except that of the Wesleys in their preaching and hymns'. We thank Mr. Harvey for showing that the Methodist Revival and the Romantic movement 'are not strange bedfellows. Something deep and permanent in the national character is common to both'. We regret to have to agree with the statement that 'A strenuous belief in the organic Church is the missing factor in Methodism' (p. 35). Ministers and Local Preachers need to study and proclaim the vitalizing doctrine of the Church, for it is an integral and necessary element in Christianity. Under 'The State' our author's keen insight and power of clear literary expression give us an able, helpful and timely comparison of the British and French character. The essay entitled 'Might and Right' is clever and challenging. There is no space to show Mr. Harvey's discrimination in the delineation of Erasmus and Sir Thomas More. The other 'Letters' in part 3 give us new ideas of Thomas Hardy and John Morley. The writer has discovered 'An English source of La Rochefoucauld's *Maximes*'. The 'format' of the volume does credit to the publishers.

GEORGE SWAINE

Legacy to Love. By John Gawsworth. (Collins. 5s.)

This poet has something very definite and imperative to say. His poems, unlike 'average' poems, whose ideas and emotions are often not very clearly expressed, have a simple and direct approach. It is this that makes John Gawsworth's work easy to read and gives it its appeal. He has all the background that a poet must have, and he has learnt to be a sound technician. His poems exhibit a vivid imagination and at the same time a sense of proportion. There is much that a casual reader may miss or overlook, for the natural rhythm tends to make one read too quickly and

only half see the real picture. Some of the poems owe their beauty and inspiration to their fundamental idea and to the clarity and skill with which it is woven into lyrical form. One pianist may play Debussy with great emotion but shocking technique, and another play Chopin with colour and perfect execution. If the comparison is applied to poets, John Gawsworth falls in the latter group. These poems were written between 1931 and 1941. While they show no great change in style and no tendency to become over ambitious in the span of ten years, there is a definite change in the formation of thoughts and emotions.

D. B.

Ventures in Fellowship. By James Ellis. (The Epworth Press. 5s.)

This book will be bought and treasured for three reasons: those of us who knew the author will want it, as Mr. Barton implies in the Foreword, because any glimpse of the flame which was James Ellis will be a light upon our pathway and within our hearts; those who are Class-Leaders will prize it because these chapters, with their stimulating suggestions concerning Christian fellowship, are immediately relevant to the warrior's world in which we live; and finally because the book will delight those who love to watch the play of lightning on the clouds and who rejoice in a flash of passion or a rapier thrust of humour more than in argument. No printer could print James Ellis ('Jimmy Boy' to his friends still!), but these pages have the stamp of his genius upon them, and we can hear his voice in these short, challenging paragraphs, with their throng of epigrams. 'Instead of studying personal emotions it will be wiser to study our growth in grace'; 'The Kingdom of Heaven is not an acquisitive society'; 'The everlasting arms of God had a definite pressure, and the breath of God was more than a wind upon the heath'. It is hard to believe that the last chapter was written last year by a man who left College in 1893. It is on 'Weariness', and begins: 'Not many days ago a friend said, half pitifully: "I am tired." I answered: "What of?" That started a conversation that soon showed little sign of weariness.' I can imagine that.

S. G. DIMOND

On Being a Real Person. By Harry Emerson Fosdick. (S.C.M. 8s. 6d.)

Dr. Fosdick, probably the best known of living American preachers, has for many years laid himself out to be a helper of individual men and women. Looking back upon his life he says that nothing gives him more satisfaction than the memory of some of the results of this personal work. In his latest book he has gathered up the lessons of his pastoral ministry. The book will be helpful to any minister who desires to fit himself to give guidance to individuals. But it has a real value also for the ordinary reader who wishes to deal successfully with the problems and possibilities of his own life. It is a book of wise counsel, concerned with such matters as the conquest of fear and anxiety, the mastery of depression, the release of the hidden forces of the soul, and the building up of a balanced and full-grown personality. While Dr. Fosdick avoids anything like special pleading, he has found that man's worst troubles are rooted in a lack of real religious faith and can find most sure relief in a new hold upon God.

FRANCIS B. JAMES

The Groundwork of Prayer. By Reginald Lumb. (The Faith Press. 6s. 6d.)

Mr. Lumb sets out to deal with 'the difficulties, intellectual and spiritual, that confront thinking people when they try to make their prayers better', but his emphasis is upon spiritual rather than mental problems. Only in one chapter does he discuss the perplexities arising from modern science, philosophy, and theology. The author's

aim is to promote the practice of prayer rather than to expound its theory; and, while intellectual difficulties are not ignored, they are approached from the spiritual angle, and this often resolves doubts more effectively. Moral perversity holds back from prayer many a man who tries to persuade himself that the hindrance is intellectual.

The chief distinction of the book is its insistence upon method and discipline in prayer. 'Planning' is a word frequently used. Body, mind, and spirit must be brought into subjection. From experience one must learn as to which is the best posture in which to pray. Regular times and, on occasion, long periods, must be given to prayer. Various methods of meditation, or 'listening to God', are helpfully discussed. The principal emphasis, however, is upon the need for spiritual preparation. Separate chapters are given to the discussion of the approach to God, the vision of God, thanksgiving, penitence, intercession, and meditation. Finally the principles of the book are illustrated from Our Lord's practice and His teachings. This book will help its readers to learn to pray by praying.

JOHN BRETHERTON

Soldiers Also Asked. Edited by R. S. Wright. (Oxford Press. 4s. 6d.)

The editor, well known as the 'Radio Padre', has already issued two volumes of questions asked by boys and answered by theologians and experienced pastors (*Asking Them Questions*). The same method is followed in this volume of soldiers' questions. All the queries are serious ones, not of the 'Jonah and the whale' type, and all of them have been seriously tackled by the distinguished contributors. These labour under the inevitable difficulty that their answers derive their full force from a theological background which they have no room to make explicit. War, immortality, miracles, and such like, are not subjects that lend themselves well to isolated treatment in short replies. Nevertheless, the replies are admirable, and even those who are familiar with the matter will find instruction in the manner. The volume will help anyone who has to deal with the credal difficulties of adults. It would make an excellent textbook for a discussion-group. Sent to a seriously-minded soldier, it would show him the level at which the Christian position has to be argued. All the profits are to go to the war-work of the Red Cross Society and the Order of St. John.

T. E. JESSOP

A New Order in English Education. By H. C. Dent. (University of London. 3s. 6d.)

To Whom do Schools Belong? By W. O. Lester Smith. (Blackwell. 8s. 6d.)

Mr. H. C. Dent's *A New Order in English Education* is a revolutionary book, but its devastating attack on the inadequacies of the present system is coupled with constructive thinking. In a short space he ranges over the whole field, from the Nursery School to the University, and every detail that he touches he adorns with wisdom and insight. His dissatisfaction goes right down to fundamentals; his suggested remedies are often startling in their boldness, but he never loses sight of his educational aim. He tells us on p. 15 that 'our ideal is a full democracy' and, in order that we may attain this, we read on p. 41 that 'we must have a single, unified system, infinitely varied in provision, yet with a common ideal, a common ethos and a common purpose'. All these *desiderata* are covered by that blessed word 'democracy'; it may seem that the author interprets in a religious and even a magical sense a word which has been emotionally overworked in recent years. We still have to determine and teach the values from which democracy itself derives its sanctions; if it is nothing more than a political system which we happen to prefer, we shall look to it in vain to provide 'a common ideal, a common ethos and a common purpose'. Whether readers agree with Mr. Dent or not, they will find in his book stimulating proposals,

based on wide experience, and a vigorous challenge to the complacency about education which is widespread and dangerous in these days.

Mr. Lester Smith's volume is a first-rate and timely book. The author considers the rival claims of those who wish the State to control schools and those who, suspicious of centralization, desire to maintain the existing compromise. He outlines the history of the Public Schools, the Grammar Schools, the State organization of Secondary and Elementary Schools, and University and technical education. The book concludes with two stimulating chapters, one on the school as a community and the other a summary. This is a brief and very inadequate *précis* of the ground covered in 190 pages. It is quite impossible, in a short review, to give any conception of the research and erudition which the author has brought to his task. There is hardly a book of educational importance written during the past few years which he has not taken into account, and he refers, too, to many relevant sources which are not specifically scholastic. More important even than the economical technique of the writing and the scholarly thoroughness of the author is the moderation and tolerance with which controversial subjects are handled. There has been so much hot-headed and polemical writing recently on such questions as religious education and the vexed Public School problem that it is with a sort of incredulity that we read a book in which these subjects are treated objectively and without passion. Herein lies the only ground of complaint. Mr. Lester Smith gives so much evidence of patience and thoroughness that the reader would listen with respect to his personal judgments on important questions which his charming but unwarranted diffidence often prevents him from delivering. Any intelligent person will gain much from reading this book; the professional educationist will want to have it on his shelves for reference and frequent re-reading. DONALD HUGHES

The School Assembly: Services of Worship for Schools. By J. M. Macdougall Ferguson. (Religious Education Press. 6s.)

School worship is only real if it is intelligible to the scholars, coherent, and relevant to the individual and corporate life of the worshippers. Otherwise children are asked to become spectators of a disconnected series of episodes in an unreal world; any one episode may strike home to a few individuals, and in the hymn-singing some degree of corporate consciousness, not wholly worshipful, may be achieved, but apart from these — nothing. Miss Ferguson has seen this clearly, and her book is a brave and considered attempt to provide Secondary and Senior Schools with forms of worship, to be used at the Morning Assembly, which will meet these needs. Each order of Service is concerned with a definite theme within the children's experience, and suitable invocations, hymns, prose and poetry readings from inside the Bible and out of it, prayers (responsive and otherwise), gramophone records and doxologies are suggested. Every means of inviting the active co-operation of the congregation, including the choral reading of Biblical passages, is exemplified. Yet this first attempt is not altogether successful. The ideas behind a Service are sometimes not made sufficiently explicit; the readings, though often very good in themselves, are not always clear enough or clearly enough related to the subject in hand; the prayers, though modern in tone, are not always sufficiently straightforward, concrete and definite for a scholar to know that the prayers are for *him*. Yet the book is a great advance on most books of School Worship. RUPERT E. DAVIES

Calling All Women. By W. J. May. (Epworth Press. 5s.)

In this book Mr. May again takes the Common Things of life and shows their unsuspected beauties. He writes of Christmas presents and we see ourselves as he talks of the various kinds of giving, leading us up and up until he reaches the Christmas Gift of God Himself. In his chat on 'Foggy Days', again, we see in our mind's eye

the time 'when Jesus once more walks the world in beauty'. To the older people there comes a word of cheer in 'The Fall of the Leaf'. In 'A Good Memory' we are challenged with our forgotten vows, and again we are led to think of Christ, the same yesterday, to-day and for ever. Again, as we repeat the Lord's Prayer, both in our private devotions and in the public services of our Church, its very familiarity is our undoing, and the meaning is lost; in his last few chapters Mr. May stops us at each sentence and makes us think of the words we are saying. Altogether this is a very helpful little book, and many will be very grateful to Mr. May for having given it to us.

BETA HORNABROOK

From My New Shelf

BY C. RYDER SMITH

A Preface to Christian Theology. By John A. Mackay. (Nisbet. 7s. 6d.)

The writer of this book, which has already been several times reprinted, is a Highlander who has taught philosophy (and done much else) in South America, and is now President at Princeton. He tells us that his purpose is 'to deal with matters which are not so much elementary as elemental, and which theology must take into account'. He has two chief themes. One is the challenge and opportunities that the world situation offers to the Church. Here he not only has knowledge but perspective. He sees things on the large scale. He shows again and again, both by direct quotation from many writers and indirectly, that he knows the ground. He has an eye for the underlying causes of phenomena. While by no means blind to the sin and failure of the Church, he sees also the greatness of its achievements, both in the past and the present, and its unique aptitude to grapple with the tragic situation of the world to-day. Yet, while his treatment of this theme is masterly, it is subsidiary to another. He begins and ends with the Walk to Emmaus. For him there can be no true theology but the theology of 'the Road'. In contrast he sets the spurious theology of 'the Balcony' — of such balconies as overhang the street in Spanish houses. In other words, he will not allow that a mere spectator can know anything of real religion. He may know much *about* it, as a student of maps may know much *about* geography, but that is all. His text, in effect, is 'He that willeth to do His will shall know of the doctrine' or 'He that hath ears to hear (i.e. listens in order that he may act), let him hear'. For him God has no dealings with *dilettanti*, but only with pilgrims. He comes to meet the latter, and the 'great encounter' follows. There is a whole chapter on 'Truth in order to Goodness'. In consonance with this he emphasizes that Christianity is first 'an indicative', and only secondarily (though inevitably) 'an imperative'. Christianity, that is, builds on facts, not theories. Of the facts that make up the whole 'Divine drama' of history, the unique climax is the Incarnation of God in Jesus of Nazareth. It will be seen that the writer has been much influenced by such teachers as Pascal, Kierkegaard, Unamuno and Barth. Yet he is by no means a 'complete Barthian'. One wishes that he would now write us a book that would do justice both to 'natural' and 'revealed' theology. He has many fine illustrations and telling phrases. Once or twice (as in his reference to the Jews) one could wish for further elucidation, but he writes both clearly, incisively and suggestively. The reader should note that he uses the term 'subject' in the new sense. The book is like a light in a fog.

The Doctrine of the Church in the New Testament. By George Johnston. (Cambridge Press. 10s. 6d.)

This book gives a very useful account of the doctrine of the Church in New Testament times from the Evangelical standpoint. While it adds little that is new, it ably

summarizes the 'present position'. The writer's many footnotes show that he is master of all the literature of the subject. He begins with the Greco-Roman and Judaistic environment, and puts, for instance, the influence of the Mysteries in its right place. Under the New Testament doctrine he rightly gives a large place to Paul. Here he largely confines himself to a skilful and detailed summary. Usually he states his own interpretation of particular passages in the text, while indicating other interpretations in the footnotes. But there is also an account of the pre-Pauline conceptions. Here he measures swords with Dr. Newton Flew, for he holds that the Church began at the Resurrection and Pentecost, and not in the earthly life of Jesus. Yet the difference lies chiefly under the definition of the term *ecclesia*. He rightly claims that in the New Testament the term probably belongs to the Apostolic period. He holds that, here as elsewhere, Paul only drew out a doctrine that was implicit all the time. He shows that the Apostle's doctrine of the Church was a very 'high' one, and that Paul therefore emphasized the value of the 'greater gifts', but he denies that Paul had much interest in Church organization. While he follows Goodspeed in refusing to allow that Paul wrote 'Ephesians', he thinks that the Apostle *could* have written it and quotes it under the Pauline teaching. He tends to date New Testament books as late as possible, and includes everything except the Synoptic and the Pauline letters under 'The Sub-Apostolic Age'. Here he very usefully includes all Christian writings up to A.D. 150. Throughout there are valuable discussions of the use and meaning of the chief terms. This is an admirable handbook.

The Catholic Conception of the Law of Nature. By Joseph Dalby. (S.P.C.K. 2s. 6d.)

This is a useful synopsis of the teaching of the leaders of the Church on 'The Law of Nature' from the various gropings of the earlier Fathers, through the dual doctrine of Augustine, to the definitive account in Aquinas. The subject is pertinent to-day, as the writer says, for all the plans of the Allies, whether consciously or not, build upon the assumption that there is a universal principle of righteousness that ought to rule in the world of men. Discussions of such subjects as equality, private property and slavery, emerge as Mr. Dalby pursues his task. He quotes largely from Troeltsch, and with him rightly stresses the debt of Christian teachers to the Stoics in the formulation of the doctrine. Yet, while little is said directly on the subject in the New Testament, that book presupposes the Old, and, while the latter does not speak of 'Nature', but of 'God', it assumes that there is a 'righteousness' whose dictates are universally known and valid. While its writers sometimes laugh at 'other gods', the Prophets arraign 'the nations', not because they ignorantly worship these, but because they practise 'man's inhumanity to man' — that is, they appeal, in effect, to 'The Law of Nature'. As to Stoicism, is it true that it 'left no room for . . . Fate or Necessity'? The writer seems doubtful whether the Middle Ages were static or mobile (pp. 33, 47). But, apart from a very few such details, this book is accurate, competent and workmanlike.

Is Christ Divided? Edited by the Archbishop of Canterbury. (Penguin. 9d.)

In his prologue the Archbishop tells us that 'this book is designed to show how deep and wide our unity in Christ already is, and to suggest ways of making it deeper and wider yet'. It is not concerned much with discussions of 'faith and order', but surveys the practice of the churches throughout the world in the midst of war. Our 'unhappy divisions' are not ignored, but are put in their right perspective. 'Together, though apart' might have been taken as a sub-title. The pacifist issue, that cuts across all the churches, is not evaded. Here the Archbishop and Professor Raven join in a single statement, which shows how they start from common principles, though they apply them differently. Canon Leonard Hodgson gives a brief and clear account of the seven great groups of churches and of some of their differences. He rightly makes the

Methodists into a distinct group, but perhaps he simplifies overmuch in his account of them. Malcolm Spencer writes a valuable chapter on 'Different Classes' — chiefly about 'economic divisions'. The late William Paton, that true 'citizen of the world', shows how Christianity has spread and is still spreading throughout the world. No fewer than four writers describe the ways in which the churches are striving to overleap the barriers of war — and they are very practical ways. Every contributor is master of his material. The key-note throughout is 'We all serve the Lord Christ'. The book closes with eight Christmas Messages to the Christians of Germany, the writers ranging from Karl Barth to Thomas Mann. The value of the book is the precise opposite of its price.

Queen of Peace. By Leo Shirley-Price. (Dacre Press. 3s. 6d.)

Here a Roman Catholic Chaplain to the Navy gives guidance in the use of the Litany of Mary. The book takes the form of some forty brief and simple expositions of the names given to her in the Litany. A Protestant could easily criticize the book. For instance, is it permissible to enlarge the little that is said about Mary in the New Testament by passages from the Apocrypha about the wisdom of God? Again, there is no spiritual truth here that a Protestant lacks; he has the picture without this frame. But before a Protestant criticizes Mariolatry, he should know it at its best. He will find this here.

Recollections. By P. Carnegie Simpson. (Nisbet. 4s. 6d.)

In this book Dr. Carnegie Simpson talks, with some needless misgivings, of the seventy-six years of his life as a man talks to a friend. The first part of his book speaks mainly of his life in Scotland and the second of his life in England. It is good to find him saying that a child's life in a 'strict' Evangelical home of the nineteenth century was a *happy* life. Many others can say the same. There are a number of good stories — e.g. of Professor A. B. Davidson's saying to a student, as he returned him an essay, 'Your essay is too long, Mr. A.; perhaps you could leave out half of it — *either half*'. There are also many estimates of men whom the author has met — e.g. 'I have met practically all the leaders of the churches in England and some of the leaders in the State; but not one of them had, in my view, the sheer stature of Rainy'. Again, there are many wise sayings — e.g. 'A man's *career* is one thing, and his *life* is another'; 'Only half-truths need exaggeration'. Rather a large part of the book is given to the protracted discussions about the reunion of churches in England. Here, while nothing is added to the main facts of the story, there are some interesting side-lights. In most of the book little is directly said about the deepest questions, yet, to quote the title of the writer's most famous book, it is quite clear that what led him into the Christian Ministry and sustained him in it, alike as pastor and teacher, was *The Fact of Christ*. In an epilogue Dr. Simpson turns briefly to two of these deep subjects — belief in God and belief in Christ. What he has to say here is both simple and satisfying. After many a scrutiny the fundamental faith remains at seventy-six.

Hardy the Novelist. By Lord David Cecil. (Constable. 7s. 6d.)

Lord David Cecil thinks that the time has come when Hardy's definitive place in English letters may be fixed. It is not unlikely that, some details apart, Lord David has fixed it. The Lectures here printed fall under the titles 'His Scope', 'His Power', 'His Art', 'His Weakness', 'Style and Summing Up', though it is impossible, of course, to keep such subjects entirely separate. The writer everywhere illustrates his themes by apt and extensive quotations from Hardy's novels, with some glances at his poems. He finds something paradoxical in Hardy on every count. He is peasant and poet, realist and romantic, particular and universal, pessimist and Christian. There is something of Job in him, and of Sophocles; something of Fielding and of Scott. He is an Elizabethan born out of due time. He is no master of English grammar but he

is master of the inevitable word. He knows nothing of the mind of gentle-folk, but everything of the mind of the feudal peasantry amid whose relics he was born. He understands both their rough jollity and their sense of the inexorable world that hems them in. Hardy and his heroes and heroines are all nobler than his metaphorical 'President of the Immortals'. Pity, and not irony, is his last word. Indeed, 'the pity of it' is both his last word about the life of man and our last word about him. Lord David brings out all this and more with many a phrase of insight. This is a brilliant book, whose brilliance waxes as it proceeds. The Tolpuddle Martyrs belonged to the Wessex of Hardy's novels; what could he have made of them?

The Best Poems of 1942. Selected by Thomas Moulton. (Cape. 6s.)

For the twenty-first time Mr. Moulton has selected the 'best' poems published in English and American periodicals — and he still selects well. Of course there is great variety among the sixty poems or so — variety in form and theme and tone — but there is little that is not poetry. Some of the writers follow old ways, some take new ones, and some combine the two. There is rhyme and no rhyme; metres and, occasionally and deliberately, no metre; lines of one word and lines of sudden length. There is realism and idealism, but more of the latter. Most of the poems are short, with several successful experiments in the difficult sonnet form. There is more of nature than of war. Indeed, the sense of the soil is frequent, with a keen eye for the small — the leaf, for instance, and frost and the spider. There are words that used to be *tabu* in poetry — as 'catastrophic' and 'microscope' and 'mud'. There is more of the quiet night than of the brightness of day, more of the boons of autumn than of summer. If there is little joy, there is less despair. Neither machinery nor war has slain English poetry.

EPILOGUES

Sir Max Beerbohm, in his *Rede Lecture*, gives us a discriminating encomium of the literary art of his friend, Lytton Strachey (Cambridge, 1s. 6d.). He allows him a gift of mockery (or should it be irony?), but finds the chief quality in his style to be beauty. Again, he was 'an Eighteenth Century man'. Sir Max has many interesting comments on various subjects — for instance, he speaks of 'that agile and mellifluous quodlibertarian, Dr. Joad'! . . . *H Hitler Divided France* (Macmillan, 6s.) is valuable because its two writers, who call themselves 'G. & W. Fortune', are English people who spent the years from 1940 to 1942 in France and here give us a series of facts about such things as propaganda, rationing, and the attitude of the French people to Pétain and de Gaulle. As to post-war problems they can only say that while the French are still democratic, they don't want to return to the kind of government that they had before the war. . . . In *An English Library* (National Book Council, 2s.) Mr. Seymour Smith provides a useful list of 1300 English and American 'classics'. Prices are given and usually publishers. There are also annotations where necessary. Anyone can criticize anyone else's list of 'classics' (for instance, what is to be said of the entry under Wesley — 'Journal, 1849. From 6s.?'), but on the whole the work is well done. . . . *The Prophet of the Absolute*, by H. V. Martin (Lutterworth Press, 6d.) gives as simple an account of the teaching of Kierkegaard as is possible. It has been written for Indian readers, but what does that matter? If anyone wants to understand the most significant of modern Christian teachers, let him begin here. Yet the book is a description, not a critique (though the writer does jibe at Kierkegaard's strictures on Peter at Pentecost!). . . . The Epworth Press has issued three booklets by Dr. Leslie Church, each inimitable in its own way — *Greetings from Home* (1s. 6d.), a collection of apt extracts from many sources for absent friends; *The Household of God* (6d.), a broadcast address from Wesley's Chapel; and *Combined Operations* (1s.), the author's Presidential address to the Methodist Conference. The last also includes the Vice-President's address on

'Discipleship' . . . In *Anglicanism and South India* (Cambridge, 1s.) Canon Leonard Hodgson urges the Anglican Church to accept the scheme as it now stands. . . . There are two vivid stories of the war in *Muddy Exodus* (Burmah), by S. Farrant Russell (Epworth Press, 1s. 6d.) and *Diary of a Driver* (in the R.A.S.C.), by Langstaff (Epworth Press, 2s.).

PERIODICALS AND PAMPHLETS

In the list of outstanding articles in recent periodicals given below the following contractions are used: *E.T.* for the *Expository Times* (T. & T. Clark, 1s.); *H.J.* for the *Hibbert Journal* (Allen & Unwin, 2s. 6d.); *P.* for the *Presbyterian* (James Clarke, 3d.); *S.P.* for *Studies in Philology* (John Hopkins, \$5). *Y.R.* for *Yale Review* (Yale University Press), via Milford, \$1). In cases where the title of the article does not sufficiently indicate its subject, the latter is prefixed in parentheses.

'American Education after the War', by W. C. De Vane (*Y.R.*, September).

'Animals Courting', by Julian S. Huxley (*Y.R.*, September).

'Beowulf and Mercia', by George Bond (*S.P.*, October).

'Biblical Economics', by B. Citron (*P.*, September).

'British Israel', by J. R. Coates (*E.T.*, September).

(Chaplaincy Work) 'The Battlefield your Parish' (*E.T.*, October).

(Church and World) 'The Two Communities', by T. R. Morton (*P.*, August).

'Church, The Gospel in and through the', by F. C. Synge (*P.*, October).

(Czecho-Slovakia) 'Macha, K. H.', by K. Brusok. (*Review* 43, summer number, Allen & Unwin. 2s. 6d.)

(Daniel) 'The "Prince of the Covenant"' by H. H. Rowley (*E.T.*, October).

'Education before Parliament', by J. Murray (*H.J.*, October).

'Education, Total', by Maurice L. Jacks (*H.J.*, October).

'English-Speaking World, Forces of Change in the', by W. B. Willcox (*T.R.*, September).

'Liberalism, Ortega, an Apologist for', by Geraint V. Jones (*E.T.*, November).

'Macha, Karel Hynek', by K. Brusok, with English rendering of 'May', 2nd canto. (*Review* 43, summer number, Allen & Unwin, 2s. 6d.)

'Mysticism, Pseudo-Oriental', by G. E. Phillips (*E.T.*, October).

'Paul's Missionary Travels, Over-ruling Purpose of God in' (*E.T.*, November).

'Peace Aims and the Church's Duty', by A. E. Garvie (*H.J.*, October).

'Proto-Luke Hypothesis', by C. S. Petrie (*E.T.*, November).

'Q, a Re-examination', by C. K. Barrett (*E.T.*, September).

'Reade, Mill and Zola', by L. F. Haines (*S.P.*, July).

'Reformed Theology — Has it a Social Message?' by A. Miller (*P.*, August).

'Scott, the Original of the Black Dwarf in', by C. O. Parsons (*S.P.*, October).

'Scriptures, The Authority of the Holy', by H. Cunliffe-Jones (*P.*, October).

The Knight Crusader, edited by A. H. Bird, is a threepenny 'international magazine' for Youth, published by West Country Publications, Barnstaple. In the summer number, for instance, there is a letter to 'John and Mary' on 'East and West', by E. C. Urwin. *An Ensa Record*, issued for private circulation, may be obtained from N.A.A.F.I., Theatre Royal, Drury Lane, London, W.C.2.

The Society of Individualists (154 Fleet Street, E.C.4) is issuing a series of *Liberty Library Pamphlets* at 6d. each. . . . The Churches Committee for Religious Education in H.M. Forces (Townsend House, Greycoat Place, S.W.1) has begun a series of *Notes for Service Chaplains* at 6d. each. It has also issued a pamphlet on *The Padre's Hour*, by Professor T. E. Jessop (6d.). . . . The World Parish Broadcast series now includes Noel F. Hutchcroft's *Prayer; War — and You* (Epworth Press, 6d.). . . . The British Council of Churches (21 Bloomsbury Street, W.C.1) issues *The Land, the People, and the Churches* (3d.).

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